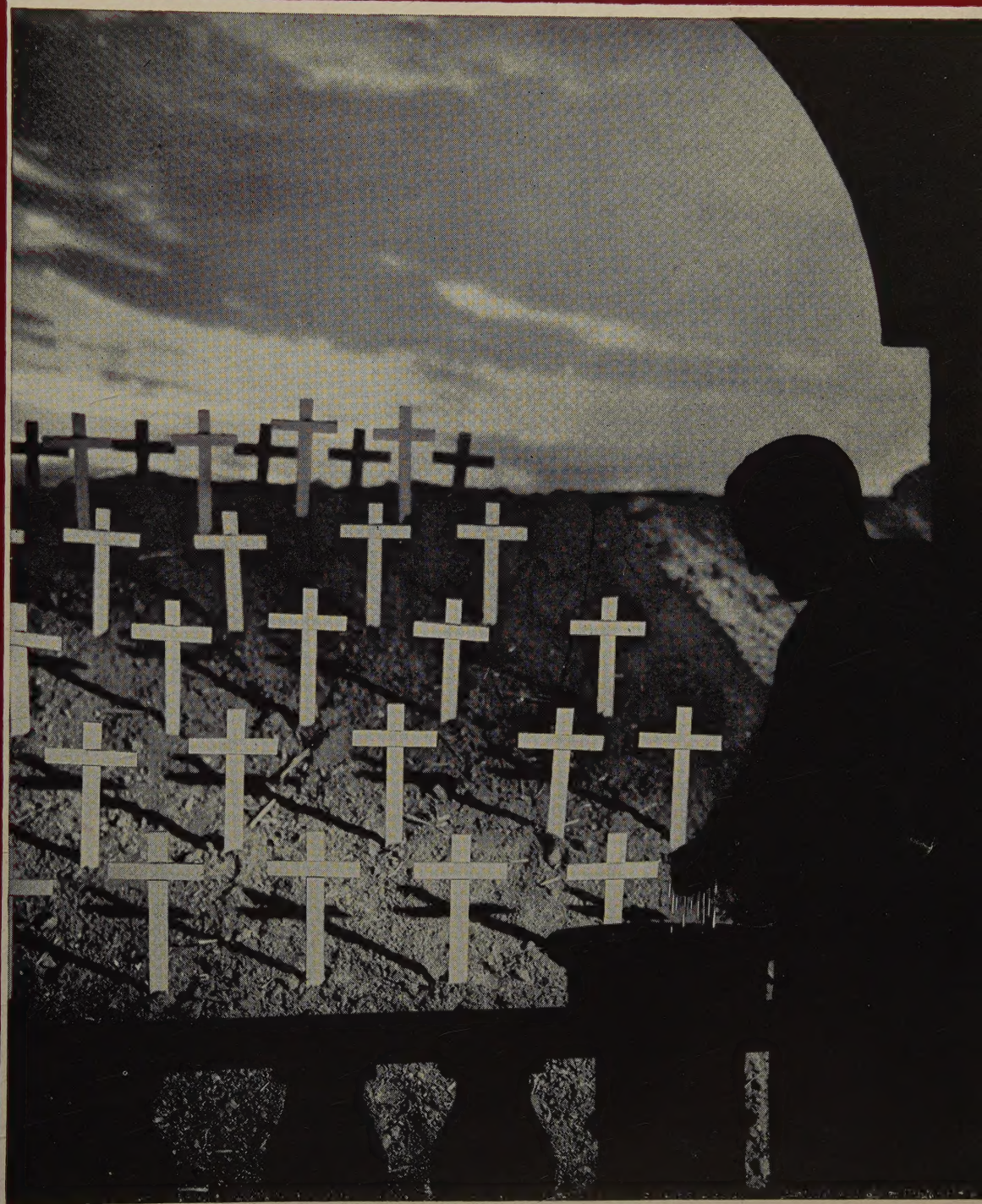
The Pastor

FEBRUARY • NINETEEN FORTY FIVE



PONTIUS PILATE: "SEE YE TO IT"

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

WOODROW GEIER • *Editor*

VESTA WHITLEY • *Editorial Assistant*

FEBRUARY 1945 • VOLUME 8 • NUMBER 5

CONTRIBUTING EDITORS

WILLIAM K. ANDERSON
JAMES S. CHUBB
JOHN O. GROSS
RAYMOND P. MORRIS
J. FISHER SIMPSON
A. J. WALTON

CIRCUIT STAFF

A. CARL ADKINS.....*Mobile, Ala.*
WHALON H. BLACKMAN *West Jackson, Miss.*
WILLIAM E. CALLAHAN, JR...*Tacoma, Wash.*
SAMUEL E. CARRUTH.....*Terre Haute, Ind.*
ARTHUR M. CRAWFORD.....*Erie, Pa.*
WALTER LEE EWING.....*Pittsburgh, Pa.*
GEORGE A. FOSTER.....*Sarasota, Fla.*
E. L. HILLMAN.....*Rocky Mount, N. C.*
CHARLES S. KENDALL.....*Phoenix, Ariz.*
J. W. LEGGETT, JR.....*Jackson, Miss.*
HERMAN H. LUETZOW....*Kansas City, Mo.*
ORMAL L. MILLER.....*Topeka, Kan.*
EVERETT W. PALMER.....*Camden, N. J.*
GLENN R. PHILLIPS.....*Hollywood, Calif.*
J. S. SCOTT.....*Houston, Texas*
W. B. SELAH.....*Oklahoma City, Okla.*
OSCAR L. SIMPSON.....*Franklin, Tenn.*
STANLEY E. SKINNER *Williamstown, N. Y.*
W. B. SLACK .....*Hot Springs, Ark.*
P. M. SPURRIER.....*Middleboro, Mass.*
LEWIS N. STUCKEY.....*Baton Rouge, La.*
ALBERT S. TRULOCK.....*Macon, Ga.*
LEROY H. WALKER.....*Nampa, Idaho*
W. RALPH WARD, JR.....*Manchester, Conn.*
WILSON O. WELDON.....*High Point, N. C.*
CARROLL A. WISE.....*Minneapolis, Minn.*

B. A. WHITMORE & FRED D. STONE
Publishing Agents

THE COVER PHOTOGRAPH: Pontius Pilate has appeared in many centuries and in varied places of responsibility—in education, industry, journalism, politics, organized religion. This month's cover photograph is a photographer's conception of Pilate making his decision on the momentous issues of peace in the Twentieth Century. The photographer is E. F. Carroll, Nashville, Tenn., whose work has appeared on covers of the past four issues of *THE PASTOR.*

Editorials

For the New Age—What Kind of Witness? 1
Slants on the Secular—*Gerald Kennedy* 2
Slants on the Religious—*Edward Laird Mills* 3

Special Features

The Relevance of Christian Insights—*Edward Thomas Ramsdell* . 4
The Relation of Worship to Health—*Carroll A. Wise* 7
New York Preachers' Forum: Historical Sketch—*John Henry Bell* 9
New Power from Parsonage Altars—*Mary Dickerson Bangham* . . 12

Homiletics

The Embezzlement of Power (a sermon)—*G. Bromley Oxnam* . . 14
Two Wash Basins (a sermon)—*Jackson Burns* 17
After This Manner . . . (a sermon on prayer)—*K. Morgan Edwards* 19
No Good for Evil (a sermon)—*Allan Knight Chalmers* 21

From the Practical Parish

Observing Lent in a Rural Parish—*Stanley E. Skinner* 24
Planning for Easter—*C. Excelle Rozzelle* 25
On Promoting the Spirit of Brotherhood—*J. S. Scott* 26
Hollywood's Inter-Faith Forum—*Glenn R. Phillips* 27
Service of Commemoration—*John L. Ferguson* 28
Radio Drama in the Pulpit—*Ernest L. Lloyd* 29
Wives' and Sweethearts' Club—*Howard L. Elston* 30
A Way to Raise Crusade Funds—*Methodist Information* 30
Ocean Grove Comes Back—*Methodist Information* 31

Your Right to Say It

Letters to the Editor 32

Adventures in Books & Ideas

The Fountain 34
Reviews—*Henry Sloane Coffin, James Donald Crego, John O. Gross, Robert L. Hagood, Robert L. Main, J. Earl Moreland, R. Franklin Thompson.*
A Study of Carver—Biography—*John O. Gross* 39
The Minister's Reading—A Quarterly Survey—*Raymond P. Morris* 41

On Theory & Practice

A Case for Pastoral Records—*James W. Kennedy* 46

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by the Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

Copyright, 1945, by Whitmore & Stone

EDITORIAL

A GREAT, creative age for Christianity is before us. I had rather preach during the next twenty years than during any period I could imagine. . . ." Such words as these are being heard often among us nowadays. They bespeak a confidence that Christianity is going to rise brilliantly and sacrificially to prove itself relevant to the needs of our times. They also indicate that pastors are aware of momentous issues to be settled and feel a restless urgency to get into the fight.

Thoughtful pastors know that a new world is sweeping in and that new movements with Christendom are preparing the Church for profound influence upon this world. Now it is easy for us to be glib and sentimental about the future and to repeat old slogans about revivals and returns to religion. Realism demands that we study the present with deepest humility, for only by humility can we discover the truth. Is our world seeing a vital reassertion of Christianity? If so, what are the characteristics of this reassertion?

When the facts of the past few years are considered, we think we can rightly say that there has been a powerful reassertion of the Christian faith. This reassertion has appeared in many forms, but we should like to mention only a few.

Europe, it seems, has experienced more profoundly the renascent spirit of Christianity. Over there the churches have stood squarely in the path of totalitarianism. These churches have known the scourges of persecution, war, and famine. They have exhibited a toughness like the toughness of early Christian martyrs. The ideology of Nazism has proved ineffective to deal with men who would die for Christian truth. Norway's Bishop Berggrav has testified to the power of Europe's stalwart Christians: "When the truth becomes sacred for us, it is then that it can create martyrs."

In Europe, again, has been set an example of co-operation among the churches. Under persecution, Catholics and Protestants have acted as one to defend freedom of conscience and to carry out their work under bitterest circumstances. Over there churchmen have not been very concerned with asking, "Can Catholicism (or Protestantism) win Europe?" They have been more concerned with the question: "Can *Christianity* triumph in these days of our common suffering—and responsibility?" Out of Europe's turmoil has come a spirit of co-operation between Catholics and Protestants that has made American church leaders marvel. When European Christians have faced realities, they have discovered that the language of sectarianism is a dead and futile speech.

In America, the Christian pastor can point to numerous hopeful developments in the past few years: the new respect for missions, the brilliant expositions of Christian theology, the new interest in the Bible, co-operation of the churches on the subject of international order, the more realistic efforts to reach people in industrial and rural areas with the Christian message—these and many other developments ought to encourage us. Perhaps never before have church leaders been under greater tension because of the injustices in our social order. February, which is being observed in the churches as Brotherhood Month, reminds us that, despite the war and its tensions, the churches are making real progress toward the correcting of injustices to minority races.

These developments in Christendom spring, of course, from the more basic efforts which are the stuff of our daily parish work—new encouragement to young people, a vital prayer group, a study class, a men's club, a series of inspired sermons, a new dedication of lives. The future of Christendom is being decided in the tiny affairs of the local parish—not in the great pronouncements of conferences. The momentous issues will be settled in the home of our parishes. Christendom's creative age is dependent upon work close at hand. We can see, then, the reassertion of Christianity in the less spectacular affairs of our daily lives.

To the people we serve, "the Church" means the local church on a corner or at a crossroads. To other people we would serve, that local church provides the best witness of Christian truth. The real question becomes: "What kind of witness is my church?" This witness can become so convincing that men outside the Church will find Christian faith irresistible.

Christianity can arise brilliantly and sacrificially to prove itself relevant to the needs of our times. But it must prove itself through us in the local parish.

Slants on the Secular

By GERALD KENNEDY

THE NATION (December 23, 1944) has an article, "Are Monoplies Inevitable?" written by Stuart Chase. He points out that monopolies are growing steadily and have been for some years. This is almost inevitable because competition moves steadily in the direction of eliminating all other competition which means monopoly. This does not mean that there is a subversive motive at work.

It means, on the contrary, that businessmen have to organize to protect themselves against the violent ups and downs of the market. Monopolies tend to become for the businessman what a trade union is for the laboring man. In both cases the motive is security. Can we ever hope that big monopolies of Big Business will do for us what the government does through regulation? Mr. Chase thinks not, for several reasons. For one thing, Big Business does not want to assume the responsibility; it has diverse interests; it is vulnerable to depression like other parts of our economic life; and it tends to live in a vacuum. Mr. Chase concludes: "Sooner or later a showdown must come as to whether the managers of big business and big monopoly are to run the community or the community is to run them."

THE Supreme Court Today" is the title of an article by Louis L. Jaffe in *The Atlantic* (December, 1944). The Supreme Court at the present time consists of seven judges picked by Franklin D. Roosevelt and an eighth judge, Stone, raised by him to the Chief Justiceship. It would seem on this basis that our Supreme Court today ought to have a unified viewpoint. Mr. Jaffe believes that they do agree on two fundamental propositions: (1) government has the right to regulate our individual and economic life, and (2) Congress has the right to regulate interstate commerce. But beyond that, the Justices disagree violently, and because of personal views and bickering they are destroying the dignity of the Supreme Court. One or two of the Justices do not decide cases according to law, but according to their own well-known personal prejudices and points of view. The present Supreme Court has done great work for civil liberty. But it is a weak Court in the eyes of the public because of its "feuding, attack, recrimination, self-vindication." Whatever the Supreme Court may accomplish, it must always have the respect of the American public. And it is at this last point, according to this atricle, that it is in danger of going wrong.

THE G. I. Bill of Rights is discussed by a noted educator, Robert M. Hutchins, president of the University of Chicago, in *Collier's* (December 30, 1944), as "The Threat to American Education." The new bill proposes to give to any serviceman whose education has been interrupted a free education, including books, tuition, and fees, besides $50 to $75 per month subsistence allowance. Any man up to the age of 25, it is assumed, has had his education interrupted by going into the Army. President Hutchins is against the bill, for he believes it will train many in vocations for which there are no openings. Universities which, he says, yield to the pressure of big money, will take students and keep them on when they do not deserve to remain. The bill could be amended so that examinations would determine if a particular man could profit from such education. Not only that, but the colleges should pay half the tuition and fees so that they will be encouraged to show some discrimination in accepting students and in keeping them after they are in college. Education should never be used as a substitute for the dole, is Hutchins' verdict. Our present educational system is not prepared to educate the mass, and even trying to do what this new bill attempts, will only harm many men and the educational system itself.

THE Talk of the Town" in *The New Yorker* (December 16, 1944) is impressed with the comic strips and plans of children which depict weird weapons for the future which may become realities. A robot bomb, for example, was drawn by a youngster some time ago, and its similarity to what is being used today is amazing. We seem to be living in the comic strips now, but only the children know it.

The school children were wrapping packages for a military hospital. One little girl put her name and address and an invitation to write to her within her package. However, she added this note, "But don't get any ideas. I'm only nine and one-half years old."

A sign in the New York Subway reads, "Contains Miracle-Working Chlorophyll." If this will draw attention to a household cleanser, "Why not," asks *The New Yorker*, "hang a sign on every tree in the park which will read, 'Contains Miracle-Working Chlorophyll' ?"

THE STORY behind General Joseph W. Stilwell's dismissal is told by John Fischer in *Harper's* (December, 1944). Mr. Fischer discusses, "Vinegar Joe's Problem," and suggests that Stilwell had an impossible job from the beginning. For one thing, there was the conflict between the Chinese and the Americans over the Lend-Lease material. China wanted more of it to go directly to her own armies, while General Stilwell wanted to give it to Chennault's Fourteenth Air Force, because the Chinese would use a great deal of it against their own Communist armies, while if it went to Chennault, it would be used against the Japanese. In the second place, there was the Chinese-British conflict. China is suspicious of the British post-war plans, and the British are jealous of their own prestige in Burma. Then, in the third place, there was a British-American conflict. This incident, for example, illustrates it. Some Indian nationalists had stopped an American truck and said that they were going to burn it since they were destroying all military transport in their province. The American driver crawled down from his seat, gave some matches to the men and said, "Go right ahead, pal. My folks did the same thing way back in 1776." This sort of think did not help to improve British-American relations.

These conflicts have not been solved, but they are not quite so important just now, simply because China herself is not quite so important to the final outcome of the War.

(Editor's Note: Gerald Kennedy, guest contributor of "Slants on the Secular," is Methodist pastor at Lincoln, Neb., and former professor of homiletics at the Pacific School of Religion.)

slants on the religious

By EDWARD LAIRD MILLS

AMERICAN Protestants confront a pressing problem in deciding what attitude they shall assume toward the Roman Catholic Church. It will not be easy for them to avoid the usual fate of middle-of-the-roaders. There is a tendency manifest for them to divide between the right and the left. This is accentuated by denominational divisions and the failure to think of Protestantism in the large. As a result it comes about that in an overwhelmingly Protestant country the public press shows a growing inclination to choose Roman Catholic ecclesiastics as spokesmen for "religion." Dispatches from the fighting fronts give disproportionate space to the activities of Catholic chaplains.

Protestants must nevertheless risk the fate of the double-minded man. They will be well advised to emphasize their agreement with fundamental Catholic philosophy, while expressing vigorous opposition to Roman Catholic institutional aggrandizement. They will heartily indorse the contention that American education needs religion but they will not approve state support for parochial schools. Such a discrimination between ends and means will ultimately command public respect and support. The American people desire to escape the obnoxious influence of religious monopoly without inviting the damning blight of secularism. The free churches afford the only sure way of escape.

THE divergence between Christian profession and practice among the common people is generally recognized, but its existence also among those who occupy conspicuous places of power is not realized. Indeed the religious groups engaged in promoting "a just and durable peace" seem to have missed it all together. Their failure to note the difficulty and the remedy may have fatal consequences. Dumbarton Oaks and Bretton Woods bear more than a passing resemblance to the tower of Babel, and all three underline the Psalmist's observation that *except the Lord build the house, they labour in vain that build it.*

Father James M. Gillis, editor of *The Catholic World*, gives cogent expression to undeniable facts when he shows that the Big Four who wrote the peace following World War I comprised one atheist, one "apostate" Catholic and two others (he does not say "Protestants"). The last three deferred to the first, and the treaty of Versailles expressed the ideals and spirit of atheism. The peace following World War II will be written by the Big Three—one an atheist and the other two professed Christians. So far the latter have deferred to the atheist as did their forerunners twenty-five years ago. Says Father Gillis, "they dare not bring the gospel into their deliberations." We have come a long way since 1941 when the Premier of Great Britain and the President of the United States, having finished the drafting of the Atlantic Charter, attended divine service on the deck of a battle ship in the North Atlantic and joined in singing "Onward, Christian Soldiers." If the reality behind that touching picture is not recovered soon, the "peace" to come will be a tragic and total failure.

THE efforts of American Protestants to overcome the enfeebling effects of disunity have been only partially successful. The picayunish support afforded the various national federal organizations by the denominations as such compels them to do a limited work and prevents them from building co-operation at the grass roots. The realistic activities of the CIO-PAC in the recent political campaign showed that the old political party organizations share the same disability.

At the moment, American Free Churches need acutely two things: First, the reinvigoration of local parish life which has been growing anemic for a generation past; second, a well devised frame work within which local parishes can co-operate for common ends. The customary "preacher's meeting" or ministerial union is outmoded and has only diminishing usefulness.

Much more is now needed. Pastors are here today and gone next year. In one city, all ten ministers in the local union have been on the job less than three years, several of them less than one. No effective program of co-ordination can succeed under such discontinuous leadership. Local councils of churches should, therefore, be organized (without waiting for word from New York) in all towns and cities which are large enough to have ministerial unions. Ministers will belong to them but the membership will be largely of laymen, and it will become gradually competent to handle joint endeavors.

AN eminent professor of theology, scanning—not studying—the election returns takes occasion to imply the oft-asserted but never-proven charge that Protestant churches, because they are middle class, are indifferent or hostile to the workers. These churches are indigenous and because this is a middle class country they naturally and inevitably reflect its characteristics.

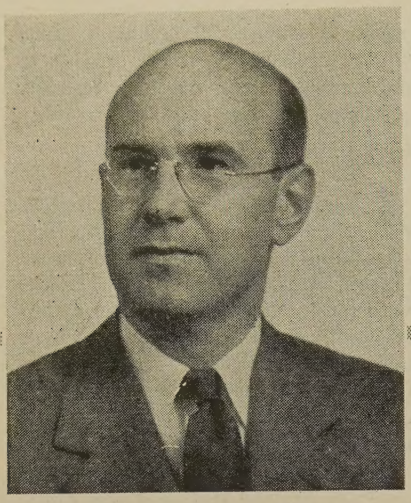
The middle class is the only guarantee of personal freedom and democratic government. Wherever there is no middle class there is concealed or open dictatorship. A middle class open at both ends affords the most desirable destiny for proletarians. As the native workers moved up and out to farms in the west, successive waves of immigrant workers came in to take their place. The earliest of these, Germans, Irish, and Scandinavians, have already been fully assimilated in the middle class. Most of the Italians, are in, and the Slavs are beginning to come in.

All of these people were trained in types of religious thinking and practice which unfitted them for entering into the life of American Protestant churches, whose plain architecture, lack of liturgy and color, and unaccustomed emphasis on preaching and Sunday school work seemed strange and unreligious to them. The old country churches were slow to follow them and there was much leakage especially from the Roman and Greek Orthodox communions. As a result, many became secularists and now constitute a major part of the unchurched multitude.

These bodies are now catching up with their problem. The apparent rift is theological, linguistic and ecclesiastical, not economic. The workers who are of American origin, like railway men, or those from abroad, whose forms of church life are congenial to American Protestantism, are as faithful to their religious duties as any other segment of the population.

Why should American churches turn their backs on the middle class which is constantly growing in numbers, through the development of technology, in order to minister to a minority which is constantly dwindling due to the same cause?

(Editor's Note: Edward Laird Mills is pastor of the Methodist Church, Alameda, Calif.)



The Relevance

3. "Christian faith begins with the Incarnation," says Dr. Ramsdell in this the third in his series of articles on "The Resurgence of Christian Theology." Here he discusses the relevance of the Christian insight regarding Original Sin and shows that "It is in the Incarnation and the Atonement that the fullness of the Divine Grace is given to man." He will discuss the Christian faith and philosophy in the March issue.

THAT Christian theology in our day is powerfully resurgent is unmistakable. Many minds, long accustomed to a man-centered interpretation of our faith, are rediscovering the reality of God's revelation and the concrete relevance of Christian insights to the deepest problems of individual and social life. Our times are finding the long dominant secularism of our western world exhibited in all of its thinness and overoptimism. It has provided foundations of sand for our culture. Today we are experiencing their collapse. If that which is good in our world is to be saved, it will be only through a radical reground-ing.

In all of this, the Christian has a perspective which illuminates our predicament. He has an Absolute by which he can understand the relativities of the social process. He knows an Ideal and a Judgment which exhibit man's inescapable self-ishness as the root evil of our world. And he experiences a Grace which makes him understand that he can never save himself from himself—his redemption lies alone in faith in the Goodness of God.

Christian faith begins with the In-carnation. God has spoken his Word. And his Word is Goodness, Wisdom, Love. In terms appropriate to their level of development, God revealed that Word through the unfolding ex-perience of the ancient Hebrews, through the Law at its profoundest reaches and through the prophets in their deepest insights. That Word has always been a Word of Revelation. It has opened the way to a deepen-ing understanding of the meaning of creation, of the demands which God makes upon his children, of the judg-ment in which we all stand, of the redemption which he offers to us. The Word of God is the constant theme of the Old Testament. The unity of the record is its certainty of God's speaking to the souls of men.

In the person of Jesus Christ that Word became concrete. It became flesh. All that God has sought to say to men concerning His own nature and their need is gathered up in the Incarnation. Christ, the God-Man, reveals both the ultimate character of the Divine Goodness and the Ideal of human personality. What God had previously revealed in terms of in-sights and experience, he now con-cretely embodied in the person of Christ—with this new dimension: that the revelation of the Goodness of God is completed in the Cross. It is in the Incarnation and the Atone-ment that the fullness of the Divine Grace is given to man.

To be sure, all of this is the lan-guage of faith. These are not the words used by those who first met Je-sus. They called him "Rabbi." Nor is it the language to which our age has been accustomed. But just as the response of the early disciples moved, in what Dr. Calhoun has suggestively called the "rising curve of affirma-tion," from "Rabbi" to "Messiah" and from "Messiah" to "Lord" and from "Lord" to "Son of God," so we too may find our response ascend-ing until we comprehend him in his ultimate significance. There can be no question about the faith of the early Christian community—it was deeply evangelical, that is, it was a faith in Christ as the Evangel of God, the One who came to reveal the Di-vine Goodness and Purpose. The early Church gave final expression to that faith in the paradoxical formula-tion that Christ was both God and Man.

What now does it mean for the problems of our day that God has revealed himself in the Incarnation? It means that we have an Absolute Goodness by which to judge the rela-tivities of the social process. It means that we have an Eternal perspective by which to judge an historical situa-tion. True, Jesus Christ was a person who lived for a short span of years in ancient Palestine, but Christian faith finds incarnated in him the Eter-nal Word of God. History can be judged only by that which transcends history. In an important sense, to be sure, rational ideas, or universals, transcend culture, but the content of such universals is relative to particu-lar ages and social situations. Plato's Idea of the Good is perennially sig-nificant, but its meaning for us is

# of Christian Insights

BY EDWARD THOMAS RAMSDELL

necessarily formal. The concrete content which Plato gave to the Idea cannot be final for us, for we have found something which we recognize as incomparably greater.

The Goodness of God revealed in Christ is very much more than a formal universal. It is concrete and empirical goodness. It is embodied in a person. It is a goodness intelligible across race and class lines, across every cultural barrier, and across every age. The Christian finds in Christ, therefore, not only the Absolute to which all moral ideas are relative but the Eternal which transcends time and judges history. The Incarnation not only reveals a goodness by which we can judge but a goodness by which we know that we are judged. Our sin stands condemned not by the formal universal of Plato's Idea of the Good (suggestive as that is) but by the concrete embodiment of the Goodness of God in the person of Jesus Christ. In the light of the Incarnation, I know the limitations of my own judgment; I know the tendency to insinuate my own interests in every judgment of justice; I know a love which puts my every effort in its true light.

We can judge the historical process because we know that it is judged by a Goodness which transcends it. In Christ we find an Eternal perspective and an Absolute norm. In his light we can understand our tribalisms, our polytheisms, our religious nationalisms, our arrogant racialisms.

In Christ there is no East or West,
In Him no South or North—.

In him we find the Absolute by which every relativity of history and culture is judged and seen in its true light. As Americans we can see our own nationalistic presumption to righteousness, our own hypocritical veiling of economic imperialism and our implicit racialism as truly as we can see the sins of other nations. The hope of tomorrow's world is that those who have power shall understand their own sin. There is no other light in all the world that can reveal the sins of men and of nations so unmistakably as the Eternal Goodness incarnate in Jesus Christ.

I

Not only does Christian thought find the Eternal and the Absolute in the Incarnation, but it finds also the predicament of man illuminated by the paradoxical doctrines of Creation and Original Sin. The one doctrine expresses faith in the elemental goodness of human life; the other recognizes its universal sinfulness. As a creature of God, man is good. He is potentially capable of a life of spirit and freedom. But in its very freedom, the spirit of man becomes inescapably evil. The ego-drive, which conditions the growth of personality, invariably mistakes itself as its rightful end. Concerned with its own survival and power, the ego insinuates its own interests into the whole developing spiritual life of man. It is not the physical nature of man which is evil; rather it is the spiritual embodiment of his vital energy, so that everything is seen from an egocentric perspective. Man is inescapably selfish until his life is ordered by faith in and love of God. This is the empirical intent of the doctrine of original sin. It presents man as a paradox, capable at once of good and of evil, free and yet bound, akin to the Eternal and yet enmeshed in time.

It is easy to understand how the doctrine of original sin should become less and less popular with the growing scientific-mindedness of our western world. How could one bring together the idea of an evolutionary process and that of an actual historical state of perfection from which man had fallen? How, indeed, could the modern mind think in terms of inherited guilt? Had not even the ancient Ezekiel seen clearly that "the son shall not bear the iniquity of the father"?

The rediscovery of the doctrine of original sin in our day does not mean a by-passing of these critical questions, nor does it mean the acceptance of the doctrine as an historical record. Rather that rediscovery means that the empirical intent of the doctrine is seen as its essence. The doctrine means to describe two facts; first, the fact that all evil roots in our falling away from God; and second, the fact that there is a solidarity about this root evil which pervades all human life.

The empirical significance of the doctrine of original sin, then, is to be found, in the first place, in its insight into the elemental evil of human life. Not only the first man, at whatever time he became conscious of himself, but every man is involved in the "Fall." In man's preoccupation with himself he forgets the rock whence he was hewn. He forgets his Creator. He falls away from the One who has given him life and who alone can be the source of his goodness. In its acute form, this forgetting of God becomes rebellion against the Creator and the setting up of man's own little tribunal as the final authority.

The doctrine of original sin pictures the forgetting of our creaturehood as the elemental evil of all life. It is the essence of pride, self-love and self-sufficiency. As Reinhold Niebuhr has so brilliantly analyzed this elemental ego-preoccupation, we see it expressing itself in the pride of power, the pride of knowledge, the pride of virtue, and the pride of spirit. There is no evil in human experience that is not illuminated by this insight into the psychological primacy of self-love.

Why does one deceive himself? To satisfy his pride that he is something other than what he actually is. Why does one deceive another? In order to possess something that does not really belong to him, whether it be property, power, or honor. Why does one fail to make marriage and family life a stable and creative relationship? Because, consciously or unconsciously, he sees marriage and the family as instruments of his own satisfaction rather than as a community relation of genuine mutuality. Why does one let prejudice rule his life in his relations with other races and social groups? In order to possess primarily for himself and his group those advantages which God intends for all his children. Why the class struggle and the imperialistic conflicts among nations? In order to possess primarily for one's collective ego what God intends for all.

Not only is there no personal or cultural problem that is not illuminated by the doctrine of original sin, but there is no realistic solution possible apart from it. Socrates saw all virtue as a unity, but evil as a plurality. Christian thought likewise sees virtue as one—as wisdom grounded in faith in the Goodness of God; but it also sees all evil as one—as preoccupation with self in a pride that forgets God.

The other important empirical aspect of the doctrine of original sin is found in its insight into the solidarity of evil. We inherit the spirit of rebellion, if not its guilt, from our fathers, and we are smitten with its contagion in our contemporary society. There is no escape from it. All are involved in it. The more proudly and insistently we affirm our non-involvement, the more we illustrate exactly the self-sufficiency and self-righteousness which the doctrine has always intended to describe. Not only are all involved in the primal evil of a self-love which forgets God, but this elemental ego-preoccupation enters into every part of every life. It expresses itself not simply in our appetites but in our love of beauty, truth and goodness.

Nothing is more difficult than for the aesthetic to avoid snobbery, the intellectual to avoid superiority, and the moral to avoid self-righteousness. Everything man does tends to be colored by either a superiority-feeling or an inferiority-feeling, both of which represent, at bottom, the failure to see oneself, in the presence of God, as one truly is. It is this insight, central to the doctrine of original sin, which is so concretely relevant to every one of the deeper problems of individual and social life. We can never understand our world apart from the self-love that is a forgetting that *it is he that hath made us, and not we ourselves.*

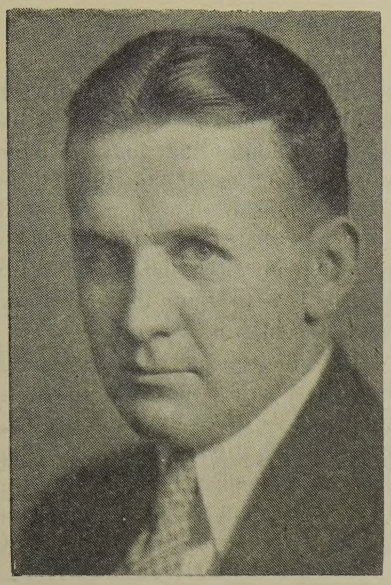
II

But important as the understanding of life is from the perspective of the doctrine of original sin, such understanding is not enough. Socrates thought that understanding automatically resulted in virtue. But the Christian sees more deeply. Man cannot save himself. He cannot root out the pride of his life simply by willing to do so. His salvation lies alone in an initiative beyond him. Man can receive it, but he cannot create it. It involves his responsible choice, but fundamentally he experiences it as a gift. We are saved from the elemental sin of human life through faith in a Goodness that utterly transcends our own, that makes us see indeed that the only true goodness is of God and by his grace. And all of this is the insight that is central to the third great Christian doctrine: the Atonement.

The doctrine of the atonement expresses our faith in the final dimension of the Divine Goodness. Vicarious sacrifice is the ultimate power of the spiritual life. Even at our own level of experience, the voluntary acceptance of suffering on behalf of another breaks down the barriers between men and opens the way to the illumination and healing of love. Hosea was brought to that insight in his own experience and found the character of God revealed through it. And the second Isaiah saw the power of sacrificial love in his unforgettable vision of the suffering servant. Here was the key to the understanding of the death of Christ. He died for us. He accepted the cross that we might know the suffering of God. Only through a love that suffers for us does God break down the barriers of our pride and self-sufficiency and make us understand that our goodness is to be found alone in him. God's justice demands justice of men. His love requires their redemption.

But in the final analysis we find that redemption only in the faith that we are forgiven without any abrogation of the moral law. We are forgiven because God takes up our sins into his own Being. We are cleansed and healed because our willfullness is broken by the cross. We are transformed by a love which makes us look beyond ourselves. We become sensitive to the initiative of Another. We know that our healing and our righteousness is of Him and by His grace. It is at the cross, then, that we receive both the final insight and the new birth. We cannot save ourselves, but we can receive what God would give to us through faith in his unutterable goodness.

The Way of the Cross is the way of love. It is the way of sacrifice and sharing. It is the final method of the spiritual life. Only as men and nations are touched by that Way can we hope to meet the profoundest problems of our culture. As we stand in the judgment of the Cross and see its relevance to us and to our needs, our individual and group egoisms will yield to a kind of control that will permit increasing justice among the children of men—for by it we shall unmistakably know that we are likewise children of God.



The Relation of Worship to Health

By CARROLL A. WISE

"Worship," says Dr. Wise, "is not a utilitarian technique; it is the greatest of the arts." Here he discusses the fundamental purposes of worship. He is author of *Religion in Illness and Health* and is now a special worker in the field of counseling for Hennepin Avenue Methodist Church, Minneapolis, Minn.

THE relation of worship to health is one of the more important but less obvious aspects of the general problem of the relation of religion to illness and health. It is not difficult to understand why, in a day where there is a deep consciousness of personal problems, a growing emphasis should be placed upon personal counseling rather than upon worship as a method of the minister in bringing the resources of religion to the solution of life problems.

Personal counseling is an individual approach to the inner problems which destroy health. True worship should contribute an under-girding strength to the whole person, and this is an important factor in the solution of specific problems. It is becoming clear also that the time is ripe for a thorough study of the influence of worship on the processes that lead to illness and health.

Any exploration of this question must be based on modern knowledge of the psychic factor in illness and health. So long as illness is considered solely a matter of bacteria or organic processes there is no basis for an inquiry as to the influence of worship. But medical science has moved far beyond that point, and today physicians are thinking in terms of the whole man, his feelings, ideas, and strivings as well as his body, and also the total environment of which he is a part.

It is in faulty relationships of all the parts to the whole that the basis of much illness is found. Illness is a condition in which a part, physical or psychological, is controlling the whole man. Health is a condition in which each part is contributing its unique function to the welfare of the whole. The failure of the individual to find a relationship of unity or integration within himself and between himself and his world which permits growth, releases the capacity to love, and directs aggressiveness into constructive rather than destructive channels, means that the person as a whole is not functioning properly. Illness of one kind or another will be the result. As one physician writes, "There is no such thing as a purely psychic illness or a purely physical one, but only a living event taking place in a living organism which is itself alive only by virtue of the fact that in it psychic and somatic are united in a unity."

More specifically, medical sciences have discovered that the emotions of anxiety, resentment, hostility, and guilt create tensions both within the mind and body of the person; that mental and physical processes are inhibited or distorted or over-stimulated by these tensions, and, from any of these disturbances of normal functioning, illness may result. Such emotional tensions are indicative of faulty relationships within the person or between the person and his environment.

I

The idea that through worship, anxiety, hate, and guilt may be released is not new, but the experience is not taking place today in our churches to the extent that is needed. Many are not aware of the need and do not expect an answer in worship. The clergyman, leading his congregation in worship, needs to be well aware that the spiritual, social, and physical problems with which the people in the pews are at that moment wrestling grow out of one of these feelings, or what is more usual, a combination of these feelings.

At this point a danger should become apparent. It is that of aiming directly at the control of these tensions through worship. The clergyman may, for example, seek to allay anxiety by reading passages expressing faith and confidence. Or he may attempt to release feelings of guilt through the use of the general confession and words of absolution. Or he may seek to control or transform hate through material emphasizing love. And he may wonder why many of his congregation leave with the same anxious, troubled, guilty, or hostile looks on their faces, or why if their anxiety was relieved, it was only temporary relief to return in full force the next day.

A number of reasons might be given for this but one that concerns us here is that worship that attempts to control unhealthy feeling directly or to simulate positive feelings is like a narcotic; it may induce temporary relief but it does not cure. The temporary relief is induced by a repression of the painful feeling, not by a change of attitude that removes the bases of the feeling. The relief is merely in consciousness, not in the depths of the person's being. It is possible for a person, under the

influence of worship, to feel consciously a sense of love but to be inwardly boiling with hate, or to feel consciously that all is well but inwardly to be very fearful. Worship that deliberately aims at conscious results is not true worship.

To understand the fundamental relation of worship to health we must remember that worship is not a utilitarian technique; it is the greatest of the arts. It is not an art in which man creates something in marble, color, or sound as does the sculptor, painter, or musician, though these arts may enhance and promote the art of worship. It is rather an art in which the worshiper discovers something of the nature, purpose, and meaning of life as a whole—the life within himself and the life outside of himself as they relate to each other, or as they should be related to each other. And in the Christian sense it is an act which is complete only when the worshiper accepts for himself that relationship, or, to use the words of Jesus, he prays, *not my will, but thine, be done.*

Worship is real only when it issues in a life that is one within itself and with its world on the basis of the greatest insights, meanings, and loyalties of which the individual, at that moment, is capable. The result of worship is a person who has grown, a person whose capacity to love is released and who is able to face life with more confidence and strength. Such experiences contribute much to the solution of conflict.

Like any art, worship takes place through symbols. These may be verbal, object, sound, or action symbols. They have the major function of leading the worshiper to penetrate below the surface of experience to the fundamental laws and relationships that give it meaning. This means that true worship brings man face to face with realities, realities that are intangible and that, therefore, must be expressed in symbol, realities that are within him and also in his world, realities that are life giving and realities that are life negating.

It brings man face to face with the *worst* in himself and his world, the basis for his fear, guilt and hate, but it does this in relation to the *best* that is in him and his world. In abstract thinking, we manipulate the verbal symbols of the Christian religion in a more or less logical way, and usually eliminate any sense of reality. But in true worship we come face to face with reality, through its symbolic representation, and we say not "This is true," but "Thou art there and Thou carest for me."

One of the inherent dangers in religion is that of centering attention on the symbol rather than on that for which the symbol stands. This of course vitiates worship; it is being content to remain outside the portals rather than to enter into the sanctuary. It is a basis for illness rather than for health. Many religious leaders, especially in the Protestant group, have sensed this danger and have attempted to eliminate form in worship. But form, liturgy, rich symbolic orders of worship are essential and are returning. The sanctuary is being enriched with symbolic representations of our faith. This is all to the good, but we must learn how this should be used if the purposes of health rather than illness are to be served.

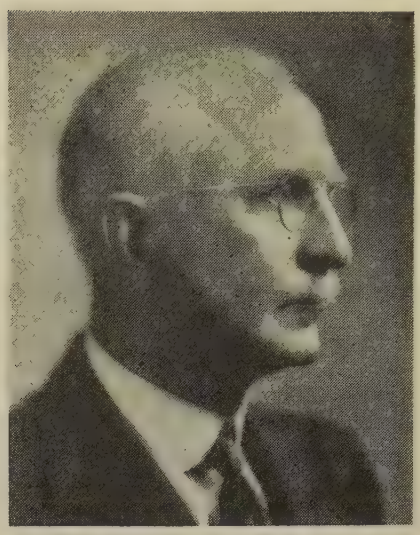
The fact is that the very symbols of goodness, beauty and truth, or the symbols in which the Christian has couched the verities of his faith and has found a way to life, health and peace, may be and are used by some as a means to illness, suffering and death. As ministers before the altar, we need to be concerned not only with those who are not in the pews, but with those in the pews who have not learned how or who are unable to participate in the high art of worship.

There are many reasons for such failures, reasons within the person, within the order of service itself, and within the minister. But the situation calls for understanding rather than condemnation, or if there should be any criticism, it must begin at home. Study of the relations of worship to health and illness will bring needed understanding and give a psychological foundation for a much needed development of the great art of worship. Such study must accompany the growing emphasis on rituals and liturgy, and counseling may provide many insights as a contribution to this end. Indeed, some persons need the release that may come through adequate counseling before they are inwardly free to enter the sanctuary and engage in true worship.

Many theoretical and practical questions remain, due to limitations of space. It is more than interesting, however, to discover a growing weight of evidence in science supporting a concept which found such clear expression in the writings of St. Paul, particularly in I Cor. 12. Here Paul points out that the body is one, but has many members, that each member has its own function to fulfill toward the whole, that there is complete interdependence in function, that when one organ suffers, the whole body suffers. Then he carries his thought one step further—*ye are the body of Christ,* a symbol through which he expressed the idea of the organic relation of the believer to Christ and through Christ to God.

Here we have the fundamental truth of worship, expressed in symbols which are at once common to science and to religion. Life is indeed organic, not mechanistic, and relationships in this total organic process occur on various levels, of which the spiritual is central and basic. By spiritual we mean relationships developed on the basis of insight into the nature, meaning and value of life. When these relationships are such that anxiety, hostility and guilt are produced, illness of one sort or another is the result. When these relationships are such that a true sense of unity and wholeness is created there is inner peace and strength and health. Unity and wholeness are grounded in faith and love and forgiveness which are the results of true worship, emotionally considered. But these emotions and their unifying influence on personality are not to be produced at will or by mere recital of liturgy, or by any subtle manipulation or suggestion. They are responses of the worshiper to a reality which because of its very nature is capable of eliciting such responses from a worshiper who is capable of making them.

New York Preachers' Forum



By JOHN HENRY BELL

Across the land there are ministerial associations that provide intellectual stimulation and inspiration and cause pastors to cherish their memory. Here John Henry Bell, retired Methodist preacher of Scarsdale, N. Y., tells a few of the reasons why the New York Preachers' Meeting has been a vital force for decades. He was associated with the organization for 50 years.

YES, they were a grand company—those Methodist preachers who, in 1817, held the first preachers' forum in New York city. The minutes of the meetings testify to the keen sense of humor, the lively discussion, and the banter which pervaded the meetings.

And yet with all this, there was serious concern with the fundamental problems of the ministry.

The procedure of the meetings was very informal but very stimulating. A topic for discussion would be selected right on the spot. These topics at first were confined to questions of doctrine and discipline—moral conduct. Each man would offer his mind as he had opportunity on the topic proposed and then, at the end of the meeting, one of their number would be selected to *reflect* during the period until the next meeting on the discussion which had been held, and bring in at the following meeting a full statement of what he regarded as their united judgment on the matter in hand. Then the meeting would declare itself on that subject and proceed to the next. (They had listed at one time as many as 40 questions.)

The very first question considered was: "What is *Conscience* and how far is it to be our guide in matters of conduct?" And I must say their pronouncement on that subject was quite adequate to meet the most exacting demands of the thought of our day. At a later meeting, the question, "What are the reasons for the observance of the Christian Sabbath?" was discussed and Nathan Bangs was appointed to bring in the report. When this was done, the secretary reported that the report was approved "with some trifling amendments."

Unhappily for us, we have available only the records of these meetings up to 1819. Then there's a lapse to 1826. At the meeting of July 3, 1826, P. P. Sandford in the chair, an *Order of Worship* for the churches was outlined, as follows:

"I. *Morning Service:* 1. Read a portion of the O. T.; 2. Singing and Prayer; 3. Read a portion from the N. T.; 4. Sing a few verses; 5. Preach; 6. Sing; 7. Pray and pronounce the Benediction. The Lord's Prayer to be used uniformly, in the Morning Service.

"II. *Afternoon Service,* to be the same as the morning, omitting the second lesson of Scripture and the Lord's Prayer (if you choose).

"III. *The Evening Service* to be conducted in the same order of the preceding, omitting the Scripture lesson and the Lord's Prayer." Here you observe the beginnings of that trend toward the highly ritualistic order of our churches today! From 1826 to 1857 we find only brief reports of the meetings, which contain little else than the number present and the number of class-meetings conducted by each. It was customary also for the preachers to report their Sunday services of the preceding Sunday if they felt impelled to do so.

After 1837, I have found no records of the Preachers' Meeting for a period of twenty years.

By the year 1857, however, the Preachers' Meeting seems to have taken a new lease on life. By this time the preachers appear to have been organized on the plan that obtains to this day, meetings on Monday mornings and officers elected for a year. Not only this, but their discussions broadened out beyond the considerations of doctrines. It is true, of course, that the missionary enterprise had been before the meeting from the beginning of that movement as had also the educational movement, looking to the establishment of church schools and colleges.

And how is *this* for a resolution, proposed and passed at the meeting of March 30, 1857: "Resolved that the Gospel with its associate agencies is the great reliance and hope of the world for individual and social regeneration." The Methodist Federation for Social Service take notice!

New York Preachers' Forum

The following weighty matter was proposed for discussion at the meeting of July 13, 1857: "Ought Christian ministers to be governed by the custom of dressing in black, without regard to personal comfort?" And the secretary records, "the discussion took a wide range, embracing nearly everything in general, affording much interest to toil-worn and weather-oppressed itinerants."

The period of the Civil War and thereafter called for wider fields of discussion of the great issues before the people. Not much is noted in the Minutes of these days, but on November 23, 1857, this question was raised: "*Should the Discipline of the Methodist Episcopal Church be so amended as to exclude all Slaveholders from membership?*" On the whole, the preachers treated the question rather gingerly. Dr. D. D. Whedon was the protagonist in favor of such action. But nothing very much appears to have been done about it except to talk. Whedon, shortly before appointed editor of the *Methodist Quarterly Review,* was a strong, uncompromising (though not fanatical) advocate of the abolition of slavery. It was this fact, strange to say, that more than anything else perhaps cost him the loss of two professorships, that of ancient languages at Wesleyan University, and later that of logic, rhetoric, and the history of philosophy at Michigan University.

At a Preachers' Meeting held a little later, Dr. Foster, afterward Bishop Foster, raised the question: "*Is a Compromise of the Difficulties Between the North and South practicable, and if so, What?*" The discussion was put off to the next meeting and then after lengthy discussion was laid on the table. You can judge *how* lengthy the discussions were from frequent entries in the Minutes as follows: "Bangs talked one hour"; "Mitchell talked an hour and a quarter!" And they were by no means the only ones who had the gift of continuance.

Here is a pathetic bit of record that we cannot miss. At the meeting of November 1, 1858, a colored man by the name of Basil Hall from Washington presented his credentials. The entry is: "He is seeking aid to purchase the *freedom from slavery of his brother and two sisters.*" Then with undisturbed equanimity the secretary wrote, "The meeting commended him to the liberality of our people." How painfully slow is human progress!

From the period of the Civil War until this present, I find no available Minutes, no written records of any kind. For this reason, I purpose to concern myself with the "High Lights" of the Preachers' Meeting, as they are relighted in my memory.

I begin with the year 1888. This year I consider the "annus mirabilis" of New York Methodism. That, as you will recall, was the year in which the General Conference was held here in New York, in the Metropolitan Opera House. I recall the whole occasion with the utmost distinctness. I was just finishing my course in the College of the City of New York. I lived only about a half mile from the Opera House and it was an easy matter to attend the Conference.

It has come to me with increasing force that the meeting of the General Conference in New York marked the zenith of Methodist prestige and influence in this city. I well remember sitting in the balcony of the Opera House and looking at the broad stage on which were seated, with others, Merrill and Hurst, Foster and Warren, Andrews, Fowler, and Foss. What a group they were. It may be only the remembrance of a boy's instinct of hero worship, but somehow I have never been able to escape the feeling that there was a group whose like I shall not see again. To me, one of the outstanding events of the Conference was Bishop Foss' great sermon, well-known, I suspect, to Methodist hearers in other places at the time. The main headings of his sermon were four—God; God in Christ; Salvation; Immortality. A whole theological course, but a theological course on fire from on high! Well, the great Conference absorbed the interest of all Methodists at the time, of course, but it stimulated great interest in the Preachers' Meeting afterward.

About this time a new factor entered into affairs, which, though not directly connected with the Preachers' Meeting, had a very real and salutary influence on the meetings from then on. *The Christian Advocate* had added to its staff one who described himself "Stylus," a sort of Keeper of the Watch Tower. "Stylus" was J. W. Johnston, for many years a member of the New York East Conference and later of the New York Conference. "Stylus" had a pungent pen, and being a regular attendant at the Preachers' Meeting and having constant access to *The Christian Advocate,* felt called upon to publish with great regularity and with equal plainness his criticisms and suggestions for the good of the order.

One thing in particular disturbed him greatly. That was the presence of those other than preachers at the meeting. Newspaper reporters stirred his ire, especially when inaccurate reports of meetings appeared in the daily press. "May not 'Stylus' serve courteous and honorable notice on the press of this city that reporters are not wanted at the meetings, nor reports desired in the daily press?"

"Stylus" was equally unsparing of the programs of the meetings which

failed to come up to his notion of what they should be. Here is his reflection after attending meetings which did not in his opinion come up to the mark: "A grateful gasp of relief was given almost every Monday when adjournment arrived." And again: "Some of us have lapses of luxurious languor commonly known as a 'tired' feeling." "Won't the Business Committee kindly remember that most of us have this treasure in earthen vessels?"

Finally, the worm turned. And Dr. George E. Strobridge, chairman of the Committee came out with an article in *The Christian Advocate*, entitled: "The Funeral of the Preachers' Meeting." With fine sarcasm he charges "Stylus" with neglecting to help save the dying cause, though he had ample opportunity to do so. Then he named some of the eminent speakers who had recently addressed the meeting and concluded as follows: "On any of these occasions the corpse is likely to be too lively to permit an impressive funeral, and the present outlook is that the final rites will need to be indefinitely adjourned."

But "Stylus" did not always complain. He did not chide, neither did he keep his anger forever. He gave praise when he thought praise was deserving. For example, as late as December of the year 1906, "Stylus" gave this good but not overenthusiastic word of praise: "So far this year the Egyptian Mummy has not been given place." And again he comments on the program presented as follows: "It was less likely to arouse debate than to deepen and intensify a revival spirit." He refers to that stirring occasion, when S. H. Hadley, the great apostle of the lost, brought with him fifty "twice-born" men from Wesley Reserve Hall and then before them and us all preached from the words: *And beholding the man which was healed standing with them, they could say nothing against it.* The meeting was profoundly stirred.

During the first World War, the Preachers' Meeting has to its credit the sending of the following telegram to President Wilson: "The Methodist Preachers' Meeting of the Greater New York, representing 1,500 clergymen adopted today unanimously the following resolution: 'Be it resolved that we voice the conviction that the unconditional surrender of Germany and her allies—the authors of the deadliest assualt against civilization in history—is necessary to a just and permanent peace.'" This resolution, which today I could heartily support if it related to *Nazism*, I certainly could not have supported at the time and in the form in which it was offered and passed in 1918.

Well, in the course of the years about every important human interest has been represented here and men of every class and calling have spoken: Theodore Roosevelt, Mayor Wm. J. Gaynor, Mayor John Purroy Mitchell, priests and rabbis and leaders of every type of reform.

There is one figure among the many that we must not forget, for here he was heard with delight and profit on many occasions. In 1892, a young English preacher came to us and was assigned to a small appointment in the New York Conference, paying a salary of $700 a year and parsonage.

Thus began, in this country, the ministry of Samuel Parkes Cadman. It was not long, however, before his fame as a preacher was known throughout the land. I vividly recall what I believe was his first appearance before the Preachers' Meeting. When introduced, he arose and said, "Dear Fathers and Brethren, I wish to call your attention to the words of the Apostle Paul in the Second Letter to Corinthians, 5th Chapter, 16th Verse.

It was a great deliverance. A new, *startlingly* new, voice was heard among us. And with that was witnessed an amazing capacity to search out and rightly divide the word of life. I doubt if on any subsequent occasion, Cadman ever surpassed the sermon of that day. Some years afterward he spoke before the meeting with considerable boldness concerning the Bible, maintaining that it was not inerrant or infallible in matters of science or in other fields not related to the purpose for which the Bible was given. His address provoked a storm which reached as far west as Kansas and Colorado and Texas. This was due largely to garbled reports of his address given to the daily press. As one result, "Stylus" was prompted to say "The ignorance of the average reporter in matters pertaining to theological discussion is magnificent in its proportions."

Dr. Cadman loved his brethren of the Methodist ministry and delighted to be with them. No Methodist preacher, however small his church, ever called on Dr. Cadman for help and was refused, if he had the time to give. This, as we all know, was true to the end of his life.

I have but skimmed the surface in this chronicle of noteworthy events. No good cause has ever been allowed to work its way without words of good cheer and a hearty God-speed-you from this body. And no evil that afflicts the life of the people has ever been allowed to go unrebuked. Names, other than those here mentioned deserve to be honored as long as Methodism exists, and deeds that shall live in the mind of God until it shall please him to give the righteous their everlasting reward.

New Power

In the January issue, the wife of Pastor N. C. Bangham, Zanesville, Ohio, discussed the need of improving home altars. In this her final article she discusses the new power which will come from that improvement.

JESUS who was known to pray all night viewed certain long prayers and certain long praying with dismay. If we emphasize time, suggestions that we extend our prayer life are all mockery. Yet time, combined with both depths and heights of earnestness, can so change the very nature of our praying that, paradoxically enough, the actual number of vocalized words may be cut down.

So closely related to prayer that at times they actually become prayer are the singing of hymns, the study of the Bible, the reading of religious books and religious conversation.

The preface in *The Methodist Hymnal* states: "Methodism was born in song."

Have we wondered too far from our birthplace, we Methodists? Do we sing hymns in our parsonages? How many hymns have we studied? Have we experienced the joy of living with a hymn days at a time,—learning it, singing it, meditating upon it? Wouldn't these be refreshing questions for a quarterly conference report?

And about reading our Bibles. Are we relying too much upon daily devotional books or booklets? Are we using them as substitutes for the Bible, rather than as supplementary reading material? What is our opinion of the trend of Bible-reading lists? While appreciating the facts that they help toward group unity, and that they encourage Bible reading among our more negligent laymen, are we sure that they are not too often short-cuts. Do we read too snatchily,—one chapter, or part of a chapter, or fragments of several chapters, at a time? (In a daily devotional leaflet of another denomination, I found a suggestion that *The Gospel According to St. John* be read through at one sitting. It was an experience to cherish.) Do we race through familiar scripture, drag through joyful psalms? How often do we read scripture aloud? How well do we read it? If we read other books in the same manner in which we read our Bibles would our reading, really, make much sense?

I

Years ago a fourth grade was dramatizing Bible stories from their supplementary readers. The nine-year-old David, a child who had never seen the inside of any church, shepherded his imaginary flocks near rows of desks and called out portions of Psalms chosen from the reading lesson. Even the recess bell did not take away his David-zest. It was there in his face and there in his voice as he passed the teacher's desk with, "Say, Miss Dickerson, can't you just *hear* David singing them songs, out on them hills!"

We, who are past nine years of age, need to read with our imaginations on fire, trying—at least more than we do—to picture the scenes, to listen to the words, to live in the stories of the Bible.

We of the parsonages talk a great deal about church work, church programs, organizations, methods, meetings, results. But reports from battle fronts which we read and hear make me wonder if *religious* talk does not take place oftener there than it does here. Is religion a chosen subject of conversation among us?

A friend of ours, despite labor-shortage which places all the heavy farm-work upon him, gives one long evening each week to letter-writing. Several typewritten pages are filled with extracts from his children's letters home, and comments of his own. Carbons are sent to the five children, two of whom are in the Pacific, the other three in the States. Despite the handicaps of time and of distance, there has been in progress, for some months, a very penetrating discussion of religion. Quoted opinions suggest that the five occasionally carry the discussions into their groups of friends. Ideas do not always coincide for it is a lively discussion. No one in this family group is ever likely to shelf the idea of God!

from Parsonage Altars

By MARY DICKERSON BANGHAM

If we of the parsonages and manses and rectories were suddenly, and at once, to double or to treble the amount of time we spend in prayer, would it pay? Would it pay if we were to dwell more lovingly and more gratefully *in* the Bible, if we were to revive more of the spirit of song in which Methodism was born, if we were to engage oftener in religious conversation, if we were to read more religious books?

II

We believe the mottos that used to hang on so many walls, "Prayer changes things." We believe Tennyson's, "More things are wrought by prayer than this world dreams of." Now, with so much needing to be wrought, just what specific and immediate results could be expected from a deepened prayer life?

Would there not be less dogmatic insistence upon externals, and less concern over minor differences in belief, if we breathed more often, and more deeply, of the atmosphere in which the Fatherhood of God is most clearly evident?

Clichés, platitudes, would almost disappear from religious vocabularies!

Would we not sing more?

And hope more? Seeing changes—however slow and however small—within ourselves, would not our imaginations be better able to see change amplified, through prayer, until unbounded hope could be justified indeed?

Jesus gave a pattern for prayer: *After this manner therefore pray ye.* To use The Lord's Prayer as a pattern, with long meditative pauses, is both humbling and uplifting. Such moments help to accustom us to the too-little cultivated sort of prayer which listens, in quietness, to and for God's Voice. The Quakers, who have so cultivated both private and public *listening prayer,* have made an impact upon history that is out of proportion to their numerical strength.

We all plan to increase our givings for post-war relief and rehabilitation, but we need the increased sensitivity which prayer gives, and its motivating power, if we are to increase even our material out-put of religious service to the world! Much as I love Methodism, there have been times in all-day meetings when I have felt like crying out, "Oh can't we stop listening to speeches for a while and sing; or, better yet, couldn't we—as a group—pray in a silence so deep that we would know how truly God is with us, guiding us—despite our group-reliance upon words and reports?"

III

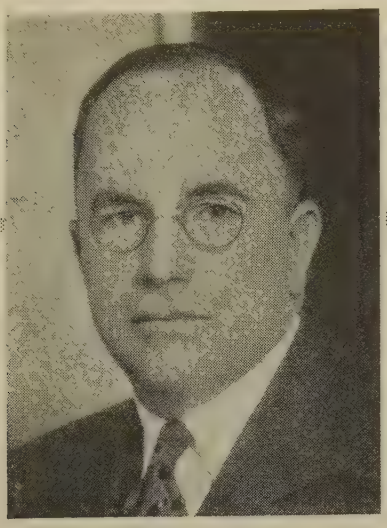
A parsonage mother, in 1895, wrote a newspaper article on the religious nurture of children in which she said a most significant thing: "The first lesson we would teach is to have faith in God. And right here many make the mistake of teaching a child to have faith in prayer, instead of having faith in God." That distinction has not wholly left my mind since I read the article. The faith in God which permeates both the words and the silences of prayer is, of course, the true spirit of prayer itself. Reading the gospels through, one directly after the other, may startle the most devout of Christians by the potent stress upon the word *faith!*

Yet how largely we are prone to rely upon our own strength! We have been pretty much a generation of Marthas. Trying to make up for those who are neither Marys nor Marthas, we fear to tarry too long, or so it might seem, lest we become recluses. Yet I am persuaded that more prayer, more faithful prayer, more faith in prayer, would make the Marthas to spend more time at Jesus' feet and the Marys to hustle more efficiently in practical service; it would make the Peters and the James and the Johns to climb oftener to their mountains of prayer, and to descend more willingly to the "plows waiting in the furrows."

IV

Stay, Master, stay, expresses beautifully the truth that to radiate new warmth and new power from our parsonage altars depends upon the "mount of prayer" being carried, as an experience, onto "the dull plains of earth."

All of us parsonage folk, however much we have worked and prayed in the past, and however much we are now working and praying, are up against the task of giving spiritual leadership to a scorched-earth. For this we need the power, and the radiance, and the transfiguring of New Transfiguration.



The Embezzlement

Discussing the responsibility which power imposes, Bishop Oxnam, of the New York Area, finds his text in the words of Jesus: *All power is given unto me in heaven and in earth* (Matt. 28:18). Churchmen who are studying proposals for international postwar peace and security will find that this discussion deals with basic issues of the peace. Bishop Oxnam was recently elected president of the Federal Council of Churches.

APPARENTLY, there has always been confusion upon the subject of power. Jesus declared that all power had been given unto Him. The devil was of the opinion that he too possessed power, some of which he was willing to deliver to Jesus at a price.

Conceptions of power differ. Hitler, summoning the German people to war, said, "By my shining sword, I will rule the world," and to his former friend Hermann Rauschning he added, "For our people it is decisive whether they acknowledge the Jewish Christ-creed with its effeminate pity-ethics, or a strong, heroic belief in God in Nature, God in our own people, in our destiny, in our blood."

Jesus of Nazareth, fully aware of the plotting of the priests and of the power of Rome, spoke in quiet confidence, saying, *And I, if I be lifted up . . . will draw all men unto me.*

Hitler sees power in the sword and bases his policies on force. Our Lord found power in the spirit, and laid the foundations of his kingdom in faith. Debate concerning the relative strength of force and of faith is of little value. There is power in force, and communities that would avoid anarchy must restrain the law-breaker by exercising force under judicial sanction. There is also power in faith. Our sons die upon a thousand battle-fields because we believe in freedom.

Power is of many kinds. The primary question is not "What kind of power is stronger?" but "To what end shall power be directed?"

A few years ago, I was called to the home of a man and a woman who had visited our church services. She met me at the door. There was fear in her eyes, and the lines of suffering were in her face. She took me to the door of a room where her husband lay ill. Just before entering she whispered brokenly, "He had to tell someone. He wanted to tell you." It was a tragic story. He had stolen fifty thousand dollars, and had lost it all in betting upon the horse races. He was an embezzler.

I stood beside him later when he was handcuffed to an officer and was on his way to the penitentiary. His wife gave him a little package, but the officer took it and asked, "What is in this?" She replied, "His safety-razor and some soap." Rather tenderly, I thought, the officer handed it back to her and said, "Sorry ma'am, but he can't take anything with him." Later I met him at the prison clad in gray. I saw him march in the long gray lines. Society had declared him to be a criminal, an embezzler. He had betrayed a trust.

Thus we treat men who embezzle property. But what of the embezzlement of power? Is power a trust? An enlightened conscience answers "Yes." But history records the practice of the destructive doctrine that the possessor of power is privileged to use it as he sees fit.

The cave man took what he desired, if he was able, and there was no law to say him nay. The crude weapon of the earliest brute is brother to the cunning instrument of the contemporary beast who launches his attack upon Nanking and Rotterdam. Thus physical power has been used, naked and unashamed, cruel and coervice.

Do you remember young Vinitius, the Roman tribune? He beheld Lygia, the Christian girl, and desired her. Gulo, an old slave who had cared for him from birth, was summoned and ordered to take a sufficient number of slaves to seize her and bring her to the palace. Lygia was kidnapped, but on her way to the palace was rescued by the Christians and the giant Ursus. Gulo returns to Vinitius, the slaves moaning and fearful of their master's wrath. Gulo reports that Lygia has been lost, and the master forgetful of the years of faithful service and loving care, maddened by passion, takes up a bronze vase and crushes the skull of the old slave. Such were the rights and power of masters yesterday, hereditary power. It could not be embezzled. It was his to do with as he pleased.

And kings could say, "I am the state." They would have scoffed at the democratic doctrine that government derives its just powers from the consent of the governed. Priests abused power, preyed upon the masses, perpetuated superstition. With such slogans as "Let the buyer beware" and "The public be damned," the captains of industry took power from the feudal overlords. They believed that the unrestricted play of self-interest worked out in the long run for the good of society. Moral right bowed to economic necessity.

# of Power . . . .

A Sermon by G. BROMLEY OXNAM

Little children went below ground on Monday morning and remained in the darkness of the mines until Saturday night. Women were hitched to ore cars and dragged them along the levels to the shafts. Such statements seem incredible, but they are the facts of a century ago. Cornering the wheat market was thought clever. Monopolies are less offensive but equally as effective. Natural resources have been exploited, and exploiters have used the resulting wealth to write the law that for a time made exploitation legal and therefore respectable.

Beneath that sordid history and alive in contemporary fascist thought is a doctrine: My property is mine. My power is mine. I will do what I will with my own. A man cannot embezzle his own property, his own power. But is his property his own, to do with it as he pleases? Has he the right to exercise such power as he possesses in such fashion as he thinks proper? Christianity has asked and answered such questions from the very beginning. Today the world community is raising similar interrogations?

The Christian doctrine of power is revealed in the concluding words of Our Lord's Prayer. *Thine is the kingdom, and the power, and the glory.* It was Jesus who said, *All power is given unto me.* Power is given, and the recipient holds it as a trustee. Power is a trust. This is the repudiation of the pagan doctrine that affirms: Power possessed gives the possessor the right to exercise it in his own interest as he sees fit. The pagan who covets a Kingdom believes that conquest is a function of force. He, therefore, seeks power both as means and end. For him Glory and Kingdom are Crown and Flag, both dependent upon Sword.

Christianity, on the contrary, insists that man is a trustee. All power is given. The terms of the trust require that power shall be exercised for the benefit of all men. Glory lies in the complete gift of self for others. It is thus that the Kingdom comes. It is *give* not *take* that is written into the nature of things. He who misuses power becomes an embezzler.

In *Power; a New Social Analysis*, Bertrand Russell wrote "The ultimate aim of those who have power (and we all have some) should be to promote social co-operation, not in one group as against another, but in the whole human race. The chief obstacle to this end at present is the existence of feelings of unfriendliness and desire for superiority. Such feelings can be dismissed either directly by religion and morality, or indirectly by removing the political and economic circumstances which at present stimulate them—notably the competition for power between States and the connected competition between large national industries. Both methods are needed: they are not alternatives, but supplement each other."

Christianity, and democracy, too, in its political aspects, holds that power entails responsibility. Unfortunately, the Christian and democratic principle is not accepted by all. Leopold von Ranke declared, "politics is the attempt to safeguard and further national interests in the midst of a conflict of the Great Powers, both in the realm of ideas and realities." This definition must be revised. Politics must be seen as an attempt to safeguard and further human interests in the midst of increasing co-operation of nations and people both in the realm of ideas and realities. To move from the conflict of Great Powers to the co-operation of all under a new doctrine of power, calls for fundamental revisions in the realm of ideas and realities, particularly in conceptions and practices relating to property and sovereignty. Beneath Haushofer's geo-politics lies a philosophy of power that justifies, in fact, demands, the use of power by its possessors for space expansion in its own interest.

The exercise of power must be judged by its effects. What effects does man desire? Does he desire a world in which an all-powerful "master race" rules the serf-like mass in its own interest? Is there any likelihood of order and progress in such a society? Is it not true that the corrupting nature of power affects a class, a race, a nation, as certainly as it does a person?

Christian and democratic men would dedicate power to the service of all men to the end that personality may be enriched. The world is one. The exercise of power in one part of the world is often accompanied by effects in remote areas of the globe. If the exercise of power is to be judged by the effects of its application in terms of personality, it becomes apparent that it is not alone the effect of an individual's act as that act affects another that must be considered, but also the act of a corporate group as that act affects other groups, and this includes the acts of nations as they affect other nations. The dynamic conceptions of our day are ecumenical in nature and demand a world in which the doctrine of responsibility rules.

Books are antecedent to bombs. Books are likewise antecedent to brotherhood. This is to say that the acceptance of a Christian doctrine of power is dependent upon education. The text books of the Fascist and Nazi schools are as much a part of the totalitarian war machine as are the tanks and planes. Mussolini declared, "We wish to hear no more about brotherhood . . . because relationships between states are relations of force, and these relations of force are the determining elements of their policy. We must arm. The watchword is this: More cannon, more ships, more airplanes, at whatever

cost, with whatever means, even if it should mean wiping out all that is called civil life. When one is strong, one is dear to one's friends and feared by one's enemies. Since prehistoric times one shout has come down on the waves of the centuries and the series of generations: 'Woe to the weak!' " This is the conception of power that Christianity must overcome.

Such a doctrine of power will not be banished from the earth by the signing of a peace treaty. Men act in accordance with their beliefs, and their beliefs arise from the education they experience both in school and from environment. Christian education must prepare society not alone for revision in concepts of sovereignty, but also in those of property.

It is here that the Christian Church has unique opportunity and responsibility as an ecumenical body. Its missionary program has never possessed greater significance. As a teaching and transforming force, it must write its gospel upon the tablets of the heart. The true doctrine of power flows from the Christian conception of man and his destiny, and from the nature of God and his purposes.

If power is to be judged by effects, its exercise must be so guarded by law and practice that the element of deliberation enters, and the act follows a decision believed to be in the interest of the democratically determined objective. To what end is power to be directed? Who is to determine the end? Obviously, democratic people who base their political philosophy upon a conception of value that affirms that personality is the supreme good must seek ends that enrich personality. But how determine that? So far, responsible government is the only safe and satisfying answer.

Power for the Christian is always a means, never an end. The end is persons. The people, therefore, must put power behind just law, and also exercise power to destroy the power of those who would use it to abrogate freedom, degrade personality, and enthrone brute force.

Perhaps preventive medicine points the way. The term preventive-power, may be used. Power, which is a means to enrich personality, must be used as a preventive force, preventing the growth of political poisons that would destroy political health. Power, like blood, can be health giving. Systematic poisoning must be prevented by the proper use of antisepsis, and health must be preserved in the body-politic by the exercises of power to create asepsis.

But it is not enough, under the Christian doctrine of power, to accept responsibility for the power we actually exercise. Individuals and nations are also responsible for the power they might exercise. Power lies in natural resources, namely, the power to lift the possessor's standard of living much higher than that of his brother in a land less blessed by nature. Is the rich nation responsible for such sharing as shall contribute to higher standards everywhere? And does not greater talent mean proportional responsibility to the world?

When Hitler summoned Schuschnigg, then Chancellor of Austria, to Berchesgaden, Schuschnigg naturally assumed it was to be a conference. It proved to be a monologue. Hitler paced the great room talking incessantly, sometimes in subdued voice but generally in the oratory of the arena, rushing from cajolery to frenzy, from persuasion to threat. He demanded the immediate surrender of Austria's sovereignty. Throughout the terrible harangue Hitler used two names, again and again. He spoke of Julius Caesar, and amazingly enough of Jesus Christ. He did not speak of Jesus in terms of respect, but played upon the word saviour. The high spokesman of our government who reported the incident after Schuschnigg had made it known to our representatives said, "This mad man with a mission actually thinks of himself as a Caesar-saviour, one who will save the world by the iron rule of the 'master-race.' "

It is not difficult to see in Hitler the embezzlement of power. It is more difficult to face the embezzlement that lies in our personal and social practices. Man is responsible not only for the use of his talent, but for his failure to use all of his talent. We bow in respect before the brave surgeons who minister to our sons, ignoring the bombs and fighting against fatigue, carrying on until "out on their feet." But what of the third of our nation without adequate medical attention in times of peace? In the economic life, are we making full use of our research, our executive genius, our craftsmen's skill?

In war we have seen what full employment means, and our productive machine has confounded our enemies, producing as man scarcely deemed possible. Are we to return to a post-war world of low production and unemployment, shackled by self-interest, with the creative abilities of labor atrophying, because, in our insistence upon acquisition as the motive and upon autocracy as the organizing principle, we have failed to release the creative contributions of researchers in the laboratory and workers at the machines? This is to embezzle talent. It impoverishes the Commonwealth. We can lay the physical foundations upon which the life of the spirit may be reared. Failure to do so is to embezzle. Is profit-making to take precedence over personality-making? Unemployed men, idle machines, and unused materials justify an indictment of embezzlement. Men who regard power as a trust will rebase and remotivate the economic life to the end that its primary purpose shall be the production of that which is necessary or beautiful.

I quoted Bertrand Russell earlier. In the same volume he says, "The fundamental concept in social science is power, in the same sense that energy is the fundamental concept in physics. . . . Love of power is the chief motive producing changes with which social science has to deal."

Yes, the love of power lives in the human heart, and the human heart is full of selfishness. But there was One who revealed in His Person the power of love, whose heart was selflessness sublime, One in whom we behold the Way, the Truth, and the Life. To Him the Omnipotent gave all power, but He, refusing to use it for Himself, gave His life that man might learn the full meaning of the power of love. It was a love so amazing, so divine, that it rightfully demands all, and, demanding all, gives all.

Two Wash Basins

A Sermon By JACKSON BURNS

Which wash basin will we choose, the one symbolizing service (John 13:5) or Pilate's basin, the symbol of cowardice (Matt. 27:24)? Jackson Burns, pastor, First Methodist Church, San Francisco, Calif., contrasts these two wash basins, each a significant symbol for Holy Week.

THERE are two wash basins which are important properties in the fast moving drama of Holy Week. The first is the basin which Jesus used when he washed the feet of his disciples. The second is the basin which Pilate used when he washed his hands at the trial of Jesus.

The incidents in which these two basins appeared took place less than twenty-four hours apart. Yet the qualities of character which they symbolize stand at opposite poles. What a contrast between the uses these two men made of their basins! In both cases their actions were intentionally symbolical, but while one basin represents the height to which every good man aspires, the other represents the depth to which a weak man can fall.

The first wash basin figures in the events which took place on the night of the Last Supper. In the arrangements for the supper, a customary demand of hospitality had been neglected. A servant had not been provided to wash the hot, dusty, sandal-clad feet of the guests. In this omission Jesus saw an opportunity to dramatize a parting message to his disciples. Rising from supper, he laid aside his outer garments, girded himself with a towel, poured some water into a wash basin, and began to wash the disciples' feet. In that simple act he demonstrated one of the great central teachings of his ministry. *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.* When we realize the profound symbolical implications of this act we marvel that the wash basin of Jesus, along with the cross and the crown, has not found a more prominent place in the stained glass windows of our churches.

On the day following this incident, a second historic wash basin came into prominence. Pontius Pilate, sitting in judgment upon Jesus, became convinced that Jesus was not an evil man and did not merit the sentence of death. Yet, hesitant to release him for fear of public disapproval, he said to the crowd, *What shall I do . . . with Jesus which is called Christ?*

From the angry mob, whipped into a frenzy by the chief priests and the elders, came the cry, *Let him be crucified!*

Hesitating for a moment, torn between justice and expediency, Pilate protested, *Why, what evil hath he done?*

But the crowd ignored the question and continued to shout, *Let him be crucified!*

And Pilate, wishing to content the multitude, called for a basin of water and washed his hands in the sight of the crowd, saying, *I am innocent of the blood of this just person: see ye to it.* He had not yet learned that "all the perfumes of Arabia will not sweeten" the hand which is stained with innocent blood.

Here, then, are two highly significant wash basins. Let us look at the contrast between the basins from two very different points of view.

In the first place, these two basins symbolize the contrast between the person who assumes responsibility and the person who evades responsibility. In Lloyd C. Douglas' book, *The Robe*, there is a conversation between a young man, Marcellus, and his fiancee, Diana. They have been separated for a while, and during this interval Marcellus has become a Christian. Bubbling over with enthusiasm for Jesus, Marcellus tells her what he knows about Him and the effect he has on the lives of his followers. When he has finished his story, Diana says, " 'It is a beautiful story, Marcellus, a beautiful mystery. Let it remain so. We don't have to understand it. And we don't have to do anything about it; do we? Let us plan to live—each for the other—just as if this hadn't happened.' "

Marcellus replies, " 'But it *has* affected my life, darling! . . . I *can't* go on as if it hadn't happened.' "

" 'What had you thought of doing?' " she asks.

" 'I don't know—yet,' " is his reply. " 'But I know I have a duty to perform.' "

Here, in this short conversation between two young people who are in love, we have the two attitudes which are symbolized by the two wash basins. One says, "We don't have to do anything about it; do we?" She wants to wash her hands of the whole affair. But the other says, "I know I have a duty to perform." One is seeking to evade responsibility; the other

is preparing to assume responsibility.

We live in a day in which the word "freedom" is on many lips. Freedom of speech, freedom of religion, freedom from want, freedom from fear—these are the values which we prize. But there can be no freedom unless there are many persons who are willing to assume responsibility. This is a truth which we, as Protestants, need to take to heart. In a study made by the Denver National Opinion Research Center (*Time Magazine*, July 10, 1944), it was discovered that in the 1940 Presidential election the Protestants had a smaller percentage of the eligible voters who actually voted than any other group. The Jews were at the top with 84 per cent voting, the Catholics came second with 72 per cent and non-church members and Protestants lagged behind with 67 per cent and 66 per cent respectively. This means that more than a third of the Protestants in America who were eligible to vote simply washed their hands of the whole affair. "We don't have to do anything about it," they said.

If we are to maintain the four freedoms, we must learn to assume responsibility. As Lewis Mumford says in *The Condition of Man:* "We must simplify our daily routine without waiting for ration cards; we must take on public responsibilities without waiting for conscription; we must work for the unity and effective brotherhood of man without letting further wars prove that the current pursuit of power, profit, and all manner of material aggrandizement is treason to humanity: treason and national suicide. Year by year, we must persevere in all these acts, even though the restrictions are lifted and the urgencies of war have slackened."

We have been deeply moved, in recent months, by the reports of the courage with which the churches of Norway have stood firmly for freedom in the face of terrible threats and persecution. I wonder if at least part of the secret of their strength cannot be found in an incident which is told by Bishop Berggrav, Bishop of Oslo, Primate of the Church of Norway. He tells about a man who rowed a boat for three hours one Saturday afternoon to attend a meeting of the church council at the parsonage in Bindalen. After the meeting was over, since it was quite late, it was suggested that he spend the night so that he could attend the services on Sunday. He declined, however, explaining that he had to row home that evening in order to bring some of his people to church on the morrow!

Here was a man who was willing to spend twelve hours in two days in laborious rowing because he felt a sense of responsibility to the church. If there are many persons in Norway like him, it is little wonder that the church stands firm in these desperate days.

II

In the second place, these two wash basins symbolize the difference between the person who seeks to serve people and the person whose primary concern is to please people. Fortunately, it is frequently possible both to serve and to please people at the same time, and that is what we should want to do. But the things people desire are not always the things they need.

Men who desire to be of supreme service to their fellow men must, sooner or later, make the choice between serving men and pleasing them. Pilate probably wanted both to serve and to please people, but when the choice came he thought it safer to please them. Jesus wanted both to serve and to please people, but when the choice came he thought it more God-like to serve them, even though such choices led him to a cross.

We are in the habit of thinking of Jesus in terms of his gentleness and compassion. But he did not hesitate to use harsh words which made people uncomfortable when the occasion demanded. *Woe unto you, scribes and Pharisees, hypocrites!* he said. *Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.* Here is another instance in which men needed cleansing, but this time it was an inner cleansing which required something more drastic than a basin of water. It required the cleansing fire of an unpleasant truth. Jesus was not concerned at all with pleasing the men to whom he spoke these words. He was not silenced by the fact that they were men of influence in the community. Here was a truth which needed to be spoken, and Jesus had the courage to speak it.

Pontius Pilate, on the other hand, after a few feeble protests, washed his hands of responsibility and gave the people what they wanted—or at least what the chief priests and the elders had convinced them that they wanted. *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person.* He was trying to save his skin by washing his hands. He was afraid of public opinion so he let the people have their way.

Emerson, in his essay on "Self-Reliance," gives us a good commentary upon the contrast between the Pilate-like and the Christ-like man. "What I must do," he says, "is all that concerns me, not what the people think. This . . . rule may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

A newspaper man, speaking of the editors in a typical American city, said of them: "They try to make the editorials follow public opinion—not lead it." So it was with Pilate. He tried to "live after the world's opinion" because that was the easier way. His wash basin symbolizes the attitude of all those persons who "in the midst of the crowd" lack the courage to keep "the independence of solitude." There can be no doubt that Christ's wash basin represents the more difficult way. It led Christ to a cross. It led Hugh Latimer to a stake. It has led Martin Niemoeller of Germany and Bishop Berggrav of Norway to a prison cell. But as Ralph Chaplin says,

Mourn not your captive comrades who must dwell—
Too strong to strive—
Each in his steel-bound coffin of a cell buried alive;

But rather mourn the apathetic throng—
The cowed and meek—
Who see the world's great anguish and its wrong
And dare not speak!

Make no mistake about it, the choice between these two wash basins is something which concerns every man, woman, and child in this historic era. The two basins confront us today and every day—and we must choose. There is no middle ground. There can be no neutrality. It is no use to say, as Diana said, "We don't have to do anything about it, do we?" The minute we have made a statement like that we have made our choice—we have washed our hands.

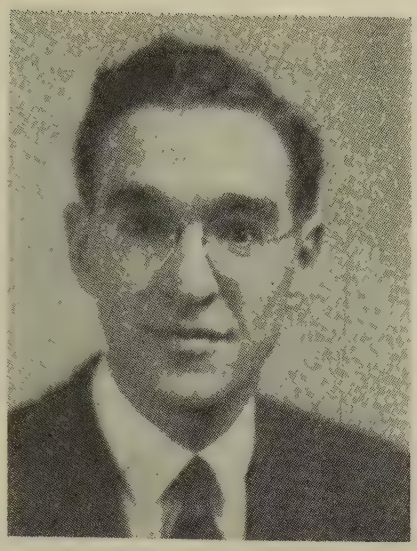
Pilate, Pilate, wash your hands,
Cry what is truth again.
None asks or cares, these wiser days,
Nor fears so small a stain.

Peter, Peter, save your skin,
Then, futile, weep your shame.
No one will notice. After all
We have done much the same.

Judas, Judas, hang yourself.
How many times is this?
The Lesson's yet to learn. We still
Betray Him with a kiss.

Jesus, Jesus, nailed on high,
Christ whom the nations praise,
Which is the Cross that tore Thee most—
Golgotha's or today's?

The night when Jesus took his wash basin and washed the feet of his disciples was also the night in which he ate with them the Last Supper. That night *he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you.* The same night he took the cup and said, *This cup is the new testament in my blood, which is shed for you.* Can we who take the bread and the wine "that we may evermore dwell in him, and he in us," refuse to take also the wash basin which symbolizes his concern for and his desire to serve his fellow men?



After This Manner . . .

A Sermon on Prayer

By K. MORGAN EDWARDS

We can easily forfeit to victory that which will be most needed when victory comes—prayer after the manner Christ taught. K. Morgan Edwards, pastor of Community Methodist Church, Rosemead, Calif., discusses the essential content of the Christian prayer.

HOW shall we pray a prayer which is at once commensurate with victory and with the Christian viewpoint? When Germany falls, we shall be in grave danger of repudiating Christ in the emotional excitement of that long-awaited event. It will be wise to consider now the content of our Christian prayer for the hour of crisis.

On the morning of the invasion of France, two hundred young people gathered together at a youth assembly in Arizona. A hush settled over them as the news of the invasion was announced. Some of the older girls were engaged to boys who were landing at that moment on the coast of France. Some had brothers and friends who were in the invasion army. In silence the young people began to move toward the hill overlooking the camp where the open-air chapel was located. Each found his place on the rocks or on the ground and remained silent with head bowed. A Bishop of the Episcopal Church, who resided on the grounds, was invited to lead the Methodist young people in prayer. Those of us who shared that experience will not soon forget it. There was no bitterness. There was no suggestion of revenge or retaliation. Pride was absent. In simple humility, he prayed for forgiveness for our share in the great wrongs which had led to the conflict. The watchful care of God over all his children was entreated. God's triumph, and the bringing of peace opened the doors of our hearts as the Bishop's words disappeared into the silence, and he left us to make our own entreaties for those who were especially close to our hearts. That bishop's prayer defines the attitude which must dominate praying in these times.

The war has led all of us to pray. We have the sense of an undertaking too great for man. And, as we turn to God, we are finding it difficult to have fellowship with him, for fellowship is based upon a continuing friendship. We share our common experiences with a friend and discover that he is true and just and dependable. In a time of disaster, we do not need to be told how our friend will respond. We know him so well that we can put our trust in him without hesitation. How many of us now regret that we have not come to know the Great Companion more intimately? Nevertheless, we turn to God in humility, accept his forgiveness, and bring our needs to him in prayer.

But profoundly moving questions haunt us: Is it right to pray for the

safety of those we love? Is it right to pray for victory? Shall we pray for our enemies? Feeling inadequate to express the deepest yearnings of our hearts, we appeal to Jesus with the plea, "Lord, teach us to pray."

Is it right to pray for our loved ones? Of course it is. God who is a loving father would not respect us if we did not. But first we must pray as Jesus prayed, *Hallowed be thy name.* For if we pray this prayer first, our prayer for our sons and daughters will be safe, for we will not then pray selfishly. If we are seeking to honor the name of God, we will not ask a prayer of the Father of the whole human family which will wound his other children. God could not answer selfish prayers and remain God.

Shall we pray for the safety of our sons, our friends in the Army, the Navy, the Air Force? Yes, certainly—provided we do not pray for that first. First, let us pray that they keep holy the name of God. The late Archbishop Temple reminds us, "We know that in their best moments they do not put safety first. No: our first prayer must be that God will keep them brave and steadfast, loyal to him, . . . and to comrades. If that loyalty means death, we would not have them kept from death at the cost of disloyalty. After all, death is worse for the friends who still live than for those who die out of loyalty. In life and in death, we are in our Father's keeping, and nothing in life or death is really bad except the selfishness which comes out as cruelty in peace or as cowardice in war."

Is it right to pray for victory? Yes, provided that you do not pray for victory first. The hinge upon which the prayer of Jesus turns is found in putting God's will first, *Thy will be done in earth, as it is in heaven.* And the great turning point in his own life was in just such an experience in the Garden of Gethsemane. We can imagine the struggle of this young man in his early thirties praying that the cup would pass from him. But listen to the prayer which declares the resolution of the inner conflict, *not my will, but thine, be done.* This is the clue to the prayer for victory. For if you pray that God's will be done, then you are praying for God's victory of justice, righteousness, and truth. King George VI of England has a rule for prayer which ought to be on the lips of all of us: "We shall not ask that God may do our will, but that we may be enabled to do his will."

Shall we pray for our enemies? Here is a convenient place to interrupt our prayer. We have prayed for loved ones and for victory. It is especially difficult to push our prayers out beyond the horizon of our immediate desires. But Jesus would not have us stop. For Jesus insisted that men ought to pray for their enemies. How difficult that is for us now! It would be easier to wait until the war is over and our enemies are no longer enemies.

It will be difficult to pray for enemies if we do not pray rightly. If we pray that God fulfill their prayers, born of the same selfish desires for their cause which prompt us to pray for ours, then we ought to be fearful. But if we pray that God lead them to see the light of His way, it will be easy. For if they could be led to see His way, and we could be led to see His way, the war would end immediately. Why is it wrong to pray that God will lead our enemies to catch the spirit of Christ, if we are willing also to pray that we make Him the master of our own lives? The minute we pray for our enemies in this light and include ourselves in the prayer, nothing separates us. We are then working together for the will and the way of God in the world.

We have thought of ourselves and of victory and of our enemies. But those who have suffered most in this great war have been forgotten. For the people in Holland, Poland, Belgium, France, and throughout Europe have suffered more from the ravages of this war than either of the struggling foes. These places have been the battleground. How they must thrill with liberation! Yet they know that behind the retreating enemy there is little but scorched earth. We owe a debt to them. When the fighting ceases we must match their suffering with sacrifice, and the destruction of their cities with dedication to rehabilitate and rebuild. Our prayer must include the promise under God that we will give ourselves to the righting of the wrongs that have eventuated in this war. We must solemnly promise to follow the wisdom of God in building a world in which so great a catastrophe cannot happen again.

Our prayer must be for the whole world, for the countless numbers in the East who have suffered from injustices in peacetime as great as those involved in the war. We must pray not only for the victor and the vanquished, but for all who are trampled under the heel of the tyrant.

So, at last, we begin to pray, "Thy will be done in Russia. Thy will be done in China. Thy will be done in England. Thy will be done in the United States of America. Thy will be done in Italy. Thy will be done in Japan. Thy will be done in Germany."

There are those who feel that God's will may be done in America, possibly in all of the other countries which have been mentioned—save one. For to some it is inconceivable that any good can come out of present-day Germany. Yet I am not certain. For it was a German monk, born in the twilight of the fifteenth century, who wrested the words of Jesus from the lips of clergymen and placed them in the mouths of laymen the world around. Have you forgotten that Martin Luther was a German? And he it was who gave to the common man of the world this ideal prayer of the Master:

Unser Vater in dem Himmel.
Dein Name werde geheiligt.
Dein Reich komme.
Dein Wille geschehe auf Erden wie im Himmel.
Unser täglich Brot gib uns heute.
Und vergib uns unsere Shulden, wie wir unsern Shuldigern vergeben.
Und führe uns nicht in Versuchung, sondern erlöse uns von dem Ubel.
Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit. Amen.

No Good for Evil

A Sermon By ALLAN KNIGHT CHALMERS

He hath made everything beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

Using as a text a passage from Ecclesiastes, Dr. Chalmers, pastor of Broadway Tabernacle Church, New York, N. Y., deals in this sermon with the ultimate beauty and goodness which make us "no good for evil."

THERE is a new novel, *Freedom Road*, which tells of the first successful experiment of the Negroes and the white people of the South in living together in communities after the Civil War. The Ku Klux Klan came in, violently disrupting these communities of neighbors, who had disregarded color, by demanding that the Negro should stay in the slavery "for which he was intended." But Gideon Jackson, leader of the Negroes in one of their communities, makes the quiet, sad comment, "We've had a taste of freedom and it's made us *no good for slavery*."

Our theme is identical with this idea. *No good for evil.* No man is really safe until he has been so touched by beauty, so caught up in an idea, a cause, a loyalty, that he has by the clinging strength of that experience been made immune from the power of evil.

I found it difficult to express the fundamental idea in the brief phrases of a topic because this one at least needed the tone of voice and the grouping which accent gives to reveal its meaning. One person, seeing my topic, remarked, "Of course I know you are not going to advocate returning evil for evil, although some churchmen in these days do. But—No Good for Evil." . . . Quite properly he threw up his hands as if to say, I thought Christ said return good for evil. I knew that sight difficulty in the topic but used it just the same. I could not call our theme: Ruined for Wickedness, though that melodramatic title is not so far off. How can you and I express the idea we all know in some measure and which the ex-slave spoke so movingly. He may never have heard of the philosophers' symbol but he knew there is a time-arrow in experience. Having experienced some things, you can never be as one who has not known them. And so he says: "We've had a taste of freedom. And we are now no good for slavery."

Evil Is Strong

But whether or not we can express the idea in a phrase, the truth of it is essential for us to know. *Evil is the occupation of an empty life.* This does not mean that evil is not strong. Before we take up the power of positive good, we must first admit the power of positive evil. The familiar story of Jesus casting out a devil from a man, whose life was now cleansed but unoccupied with good, is a vivid picture of this truth about evil. I wish I could get the promise of each one of you to find a Bible before this day is over and read the 11th Chapter of Luke. In that chapter you will see, among other things, how Jesus repeated in slightly different form and before an audience different in type and temper, many things he said in the major sermon of His ministry—the Sermon on the Mount.

We'll be taking another idea from this 11th Chapter in a moment. But in this 11th Chapter of Luke is a striking story of the nature of evil. Evil is strong. There is no minifying that fact. But the particular strength of evil lies in its power to expand to the limits of that barren emptiness which so often fills the life of a man. It is no contradiction in terms to say that a life can be filled with emptiness. And in that emptiness lies evil's chance.

To take two examples which can so easily affect every one of us: Do you think for one moment that anyone could continue to be a party to the anti-Semitic emotions, to the color-antagonism actions, to the bitterness of cliques and classes which is felt even in matters political and social, if that person's life were really full of the spirit of Christ? We must not be piously trite with a sloganized appeal of "Come to Jesus" or "Christ for the world we sing" when we say that.

There is no job I know more difficult to live to the full in the time-world than those simple but inexorable words of Jesus about life. But, honestly, how can people allow the whispers of their lips and the tight-lipped unhappiness of their minds, as they think and talk about people and causes, to become the vitriolic bitterness which seems at times to possess Christian individuals and Christian groups, and then to reconcile those clogging emotions with the professions of our Christian faith—so calm, and stern, and sure—about the power of Christian love to reconstruct the life of man and men?

This does not mean that one does not feel issues strongly and does not speak vigorously about people and policies. There is plenty of fire in

No Good for Evil

Jesus' words of denunciation of the clogging evil which hindered the life of men in His days on earth. *Woe unto you, scribes and Pharisees, hypocrites!* That also is in this 11th Chapter. I am not suggesting that life shall have incisiveness erased and judgment smoothed over with indifference. Only let us check our motives and emotions lest we be filled with the bitter and twisted devils whose name is Legion and who make us unhappy and stall progress in the groups where our attitudes dominate. In the motives and emotions of people unaware of the staggering universality of Jesus' revelation of the love of God for all people, lies evil's chance.

Or again, to take this time a large, global-sized problem in understanding, do you think that Hitler could ever have become dominant in Germany if the fears and bitterness on the one hand and selfish indifference on the other of people and nations had not combined to empty the German people of decent hope? We had a twenty-year-long chance in which, even up to the end, a determined and intelligent good will might have exorcised the evil powers which now "threaten to undo us."

At that time the world, already light-headed with the pseudo prosperity of the late 20's, only laughed at Hitler. In the beginning, that seemed safe enough and we could safely have continued to laugh if we had not at the same time been giving him for his garden the wastelands of the international scene to sow with the bitter-edged desert plants which alone could grow in desolation. Whether we have learned a lesson which we can remember long enough to make a peace that will stick, the next nineteen years, and more specifically the next five or six years, will tell.

Realistically the chances are not too good. This world is dangerously empty of faith and hope to implement its love. Otherwise why would so much of our talk be of postwar armies and so much trust be placed in power-politics to try to insure, for a time, an uneasy peace? Let us not fool ourselves about this postwar world. There are too few people who believe, and there is too little real confidence even among some of them, in the power of determined and realistic good will to create a decent world.

I do not believe any of us, no matter what we may say, has yet understood the full extent of the difficult days which are ahead; and only those who have a stubborn faith in an intended world, which, in the very magnitude of the mess we have made, will remain for a long time beyond our sight, can outlast the years immediately ahead.

Light in Darkness

What we have tried to see so far is that there is Evil in the world and it is very strong. We shall have no power to change the world unless we understand this. But we turn now to an idea which in experience is stronger. The symbol of the light which Jesus used in the Sermon on the Mount and in this 11th Chapter of Luke, and which John uses about Jesus so vividly in the 1st Chapter of his gospel, accents this simple but powerful truth: *Light is always superior to darkness.* I have at times suggested new methods of prayer, and here is another one of them. When we are discouraged with our world, our daily existence, and ourselves, we need to go into the consciousness of being in God's presence, not with a nicely formed English composition on our lips, but with the aid of a candle. We need to sit for a while, perhaps a long time, in darkness and think about the blackout of hope in a world apart from God. When the engulfing sense of the imprisoning times has made us share in some measure the immeasurable pain of so many badly frightened people, we need, then, to light our candle. At once, where that light is, the darkness disappears. Now this is no placid promise that we can sing, "Brighten the Corner Where You Are," and all will be sweetness and light. I think I have made that sufficiently clear in *Candles in the Wind.* We must find ways and means to organize the light effectively for the reconstruction of all life. But the candle prayer helps us to remember a truth about light. Wherever light goes, wherever it stays, darkness disappears and cannot return. Light always has power over darkness.

This is what the writer of Ecclesiastes meant by the passage we are considering. Beauty makes us no good for evil. We are helpless in the grip of an experienced idea of goodness. Let me illustrate with three quick pictures out of the life of people around us.

Conversation on a Pullman

In conversation with a man in a Pullman smoking room—where we can learn much about what men really think because they are not conscious that they are thinking—we came at last to the inevitable question, "What's your line?" This is a question I always avoid as long as I can because of the inevitable change in the slant of conversation when it is answered.

"I'm a minister," I said.

"You don't say. That's interesting. Do you know I'm a deacon in my church?" (You see what I mean about the change?) "You wouldn't

think it to look at me, would you?" he added with that curious pride shared by ministers and deacons in not wanting to look like what they think people think they should look like if they are ministers and deacons. I knew what he meant.

"No," I assured him. "No one would think you look like a deacon."

"Well, I am," he said. "You know sometimes I almost wish I weren't. I could make a lot more money. You'd be surprised how often being a deacon interferes."

Does it interfere—with you—that you are a Christian? No good for evil. You can't have it both ways—forever. You have to be one or the other. But if you have been really touched with the idea of the Divine Intention you are—haven't you ever felt it grip and hold you?—you are no good for evil.

A Boy's Revenge

Then a boy learned it. He was under twenty and had grown up in a rough world of "two eyes for an eye," and "kick in his teeth if he knocks out one of yours," and "get him before he gets you." But he had been around the ideas of Jesus in his contacts with a church young people's group and something had sunk into him. I could show you the street corner where he said this: "I don't know what you've done to me. I can't understand myself any longer. You know that guy that did me dirt, I told you about? Well, I had the most beautiful chance for revenge you ever saw. I had him just where I wanted him—and then I found I couldn't use it. *This business of Christianity has just about ruined me.*" Have you gotten close enough to the experience of Jesus' ideas that you understand what that boy learned—that you are no good for evil?

A Treason to What I Have Been

It is drama taken from a life story which makes our final illustration. The story is one that people who care about justice still speak of when they remember what was, and what must someday be again, if life is to be true to its decencies. It was the Sacco-Vanzetti case, the threads of which are woven into my life; and the *woven* pattern is one we cannot escape. The printed pattern fades sometimes. The heat of the noontide sun pales it; the alternate use and cleaning dulls it. The cloth remains but the design is gone. Not so with a woven pattern. Only the tearing apart of the cloth can destroy the things woven into our lives. This story is woven into mine.

It is a story of a great injustice, this death of Bartholomeo, but it is, in this connection, only background for our illustration of how beauty, truth, and goodness, seen and felt, experienced in some real measure, spoil a man for evil. Little Mio, the executed man's son—so the story goes—grew up with the one passion of revenge. To find the missing witness whose evidence would clear his father's name, if not return him to life, was his whole reason now for existing. And Mio finds Garth Esdras, the missing witness, but in his finding meets Miriamne, too, and is caught in the tug of another emotion—love. "I've lost my taste for revenge," he says, "because it falls on you. O God, deliver me from the body of this death I've dragged behind me all these years. Miriamne, if you love me, teach me a treason to what I am and have been till I learn to live like a man. I think I'm waking from a long trauma of hate and fear and death that's hemmed me in from birth and glimpse a life to be lived in hope—but it's young in me yet. I can't get free, or forgive. O teach me how to love and forget to hate."

Then Miriamne says softly, "He would have forgiven."

"He?"

"Your father."

There is a long pause and then Mio says wonderingly, "Yes!—You'll think it strange, but I've never remembered that. He'd have forgiven! Then there's no more to say—I've groped long enough through this everglade of old revenges. The iron I've worn so long—it's eaten through and fallen from me."

I have given you three uncompleted stories: A business man on a train, an adolescent boy out of a gang environment, a symbolic man caught in the passion of revenge which motivates so much of the jungle world. The stories are not completed because they are not finished, or if they are, I do not know the end. But I do know this truth which catches men by the wayside as they go. Those who believe in beauty are no good for evil.

The way of Christ in these days gives a man and the world no promise of success in our times. The world is empty of faith and hope and love and so the devils have no housing shortage to contend with. They may find a lodging with you, or me, or anyone. They enter in wherever there is room. You have to believe in beauty if you would help save the world. That does not necessarily mean you live. The history of progress is full of the seeming failure of the haunted. But if you will trust your life to these ideas which were the woven pattern of Jesus' life—and only if you trust in them—the real victory will come someday. Meantime—and this is a truth we see whether we see the hope of triumph or not—the vision of the way of Christ makes a man no good for evil.

Observing Lent in a Rural Parish

By STANLEY E. SKINNER

MANY rural pastors find it difficult to observe Lent with equal effectiveness in more than one charge. Pastor Skinner of Westdale and Williamstown Federated Church, Williamstown, N. Y., and a member of the circuit staff of THE PASTOR, *describes here the Neighborhood Plan which he uses on his three-point circuit:*

THERE is a very significant trend taking place among the so-called nonliturgical churches of Protestantism. I refer to the increasing interest shown in the observance of Lent. While church leaders seek to deepen the spiritual lives of their people at all times and in all seasons, no time is seemingly so favorable as the period we designate as Lent.

In rural parishes, where pastors are seeking to permeate the daily life of their people with acts and thoughts of spiritual significance, they welcome the springtime season with its wealth of spiritual suggestiveness.

In the springtime of the year when the old snow yields to the increasing warmth of the sun there is the suggestion that in the same way the accumulated sins of our lives may yield before the compassionate love of our Saviour. And God, our Living Creator, who in the springtime makes the trees to bud, may graciously grant unto us his children a springtime of the soul in which our spirits shall bud and later flower out into all the radiant beauty of Christian personalities. Our Heavenly Father, in His infinite Wisdom, has provided the setting. How can we best use this season with all of its rich spiritual promise?

One of the problems confronting rural pastors is just what pattern to use for the observance of Lent in our parish. We might adopt the church-centered pattern. This is most easily done in a one-point rural parish or possibly in a two-point rural parish. This particular pattern becomes more useful when all the churches of the community co-operate in assuming responsibility for providing the necessary leadership for such meetings. But this pattern has certain limitations in any kind of a rural parish.

In the first place, a church-centered meeting with an outside speaker to bring the Lenten message reaches a small percentage of the constituents in any rural charge. In the second place, where there are two or more preaching points, those who live in the charges not selected for the speaker cannot come because of wartime rationing of gas or because of no transportation facilities whatever. Others do not come because they do not have the same interest they would have if the speaker were to appear in their own church.

Out of our efforts to meet the needs of our people in a rural area has come what we call the Neighborhood Pattern. It was first adopted on a two-point charge. This year I plan to use it on my present three-point charge covering an area of approximately one hundred square miles. The pattern is simple and is adaptable for use in an urban or rural charge.

In using this plan, a parish-map is most helpful. I have one indicating every home in my entire parish, with the names of the families on the map. Thus, it is easy to mark out on a separate sheet of paper the various neighborhoods consisting of ten to fifteen homes each. In each neighborhood, one home is selected as the host-home for the Lenten meeting in that particular neighborhood. The entertaining-home has two responsibilities: to give out invitations to the homes of its own neighborhood, and to provide coffee or tea for the social period which follows the worship period.

As friends and neighbors gather, the early comers enjoy a good visit. Some gather around the piano to sing hymns. The children may wish to play a game or two. At 8:15, someone passes around the hymnbooks. A previously chosen person has charge of the devotions. Sometimes one theme has been chosen, such as prayer, for the whole Lenten season. If so someone discusses the subject of prayer, while others are given the opportunity to report their week's reading or experience on the subject of prayer. Everyone is given a chance to contribute to the discussion by giving an oral or written report or by entering actively into the discussion. Of course, some few will not enter into such discussion groups, especially those who have not been accustomed to this public form of discussion. The length of the discussion is determined by the interest indicated, and we usually close our discussion before there is any evidence of waning interest.

Instead of selecting one theme for study throughout the Lenten period, we have sometimes asked certain persons to come prepared to give a short devotional reading or to give some personal witness to the practical nature of the Christian gospel.

Following the devotional period,

we have the refreshments. The drink is provided by the entertaining home, and cookies are provided by two or three appointed families.

Some like to stay for a short social period of games and good neighborly fellowship.

This plan requires many meetings in a rural parish that has two, three, or more points, especially if more than one meeting is held for each neighborhood. In my present parish, I have the assistance of a director of religious education who can be at one place in the parish directing such a meeting while at the same time I can be in another neighborhood area on one of the other points ten or twelve miles distant.

If the Neighborhood Pattern works properly, it requires the development of lay leadership. With the assistance of lay leadership, as many as six meetings or more could be held each week throughout the Lenten period. This would, in most charges, permit more than one meeting in each neighborhood. In actual practice, a good number attends these particular neighborhood meetings from other neighborhood areas.

This plan centers Christianity in the homes and neighborhoods where members of the whole family may participate. It develops in people the ability to discuss their faith as it relates to all the other interests of rural life and world relationships. When successfully administered, I believe it may be the means of developing lay leadership. It provides for the oft-neglected social needs of our rural people on a creative level. And finally we are given the opportunity of sharing with God and neighbor in making our spiritual lives more significant because they are made purposeful and active.

Planning for Easter

By

C. EXCELLE ROZZELLE

The celebration of Lent must center around three supreme Christian ideas: Christ the Incarnate, Christ the Crucified, and Christ the Risen. The pastor of Wesley Memorial Methodist Church, High Point, N. C., discusses here his methods of planning in order to make these ideas most meaningful:

THE Easter season is becoming more and more to be considered the most vital period of our church year. Even those denominations that heretofore have paid scarce attention to the Lenten days are putting more emphasis on their importance. Some are even becoming more liturgical with reference to this season. There is nothing objectionable in this tendency, for, surely, if there is any time of year that should be stressed by Christian people it is the period of Christ's passion and death, culminating in the celebration of our Lord's resurrection.

Although we emphasize other seasons of the year as periods of rededication, still we can find no week or month more conducive to the renewal of human spirits than the period of Christ's supreme agony and the one crisis on which rests all redemption. We seem to come naturally and normally into higher thinking, deeper praying, and more resolute decision at this time of year than at any other.

For the past twenty-five years of my ministry, I have tried to make the season of Lent one for the uplift of my people and for the bringing of the lost into a saving knowledge of the Lord Jesus.

There are, of course, many ways to bring out all the interests of a congregation during the Lenten season, and no one particular way will suit every minister and every church. There are, however, certain methods and objectives by which most pastors can be guided in making ready for the Easter season. We must, I believe, center our efforts around the three supreme Christian ideas, Christ the Incarnate, Christ the Crucified, and Christ the Risen.

For a number of years, I have worked toward five goals during Lent, namely: a rededication of the individual life, a better attendance at church, regular prayer life for each home, evangelism both personal and public for those not in the church, and a sacrificial offering on Easter Sabbath. This offering at Wesley Memorial Church usually amounts to about $2000.

At one time in my ministry, I attempted to make Easter Sunday the one big day, the climax of all my efforts, in the baptism of babies, the reception of new members by certificate and by profession, the special music which took up the larger part of the hour, and the annual sermon dealing with some phase of immortality.

But this plan came more and more to be too long and tiring for both the pastor and people. Gradually I abandoned it, much to my relief and that of the congregation. I now use Palm Sunday for baptisms and for the reception of members. Some pas-

tors might find the baptism of children better at a special afternoon or five o'clock vesper hour. I know some ministers who use such a time most effectively for this purpose. But details must be left to the individual pastor and his congregation.

I begin the period of Lent by calling attention to its place in the history of the church and how we as Methodists have neglected this season to our hurt. I hold a midweek service during the first week of Lent, and continue to refer to Lent as we progress through the forty days of our Saviour's crises, stressing at the various church services the events along the course of His passion.

I think the Episcopal plan a good one of having a certain volume prepared by some outstanding leader just for the Lenten period, as well as certain devotional handbooks with special readings and prayers for each day. Our *Upper Room* is filling a long-felt need in this respect. I have asked our sixty associate stewards to go from house to house, during Lent, carrying to every home a copy of the *Upper Room* for perusal and meditation. This is a new venture of our church, but we are convinced that it will create a finer interest than any plan we have used before.

Some ministers find that the week usually designated Holy Week is sufficient for their special services at Easter time. Others find a two-week period better, and, in the larger churches, I believe this plan has been more effective for me. This year we at Wesley Memorial are planning a ten-day program of meditation, prayer, and evangelism, beginning on Wednesday evening before Holy Week and continuing until Easter Sunday.

I have found that for the morning services during this period, a brief program of song, prayer, and testimony at nine o'clock is better than a preaching service at ten or eleven. At times I have had the morning service as early as eight-thirty, and the results have been uniformly good.

For the evening services, we usually invite a visiting minister for the entire series, one who preaches sanely along the line of evangelism. Sometimes I have done the preaching myself, and at still other times, we have had ministers from nearby Methodist churches and also ministers of other denominations, a different minister for each night of Holy Week. This plan has brought a marvelous interfaith fellowship to us, and I plan to use it again this year.

Sometimes I devote one service to the young people, one to the newly married people, another to the middle aged, another to the older members of the congregation, another to the men, another to the women and mothers, and still another to the smaller children. I have also had classes of the Church School sitting together or whole families sitting as a group. All these plans can be used at any pastor's own discretion.

Beginning six or eight weeks before Easter, our director of religious education and I guide our decision class in instructions leading up to church membership.

A printed card, a folder, a booklet, or a well-edited bulletin also adds materially to the interest of the congregation and town in the Lenten season, and when mailed to the more or less indifferent members and outsiders achieves good results. In addition to this type of publicity, our church school teachers visit all their pupils, carrying to the homes of our congregation special religious emphasis. Our personal workers call upon those not in the church. In this, we follow the plan of Guy Black. I have never discovered a better one.

When Easter Sabbath (which Dr. G. Campbell Morgan calls "the great American spasm") arrives, our people are in an attitude of reverence, seriousness, and profound worship before the Omnipotent God and His Eternal Son.

Following this year's Easter program, our church and the other Methodist churches of our city will begin their annual Teachers' Training School, led by half a dozen of our church leaders from Atlanta, Nashville, Richmond, and so forth. This, too, I count a part of our Lenten program.

On Promoting the Spirit of Brotherhood

By J. S. SCOTT

A well-planned program for the observance of Brotherhood Month makes possible a spirit of Christian good will and understanding, believes Pastor Scott of Trinity East Methodist Church, Houston, Tex. Pastor Scott, a member of the circuit staff of THE PASTOR, *discusses his methods of planning for a successful observance during February.*

THE observance of Race Relations Day at our church has always fostered a much-needed spirit of interracial fellowship and good will. But it is necessary to plan ahead for a successful observance.

At least three months before the time, the whole matter of the observance of Race Relations Day is considered at the monthly meeting of our church board of education, and committees are appointed to work out the details.

In our conference, the apportionments for World Service, Race Relations Day offering, and other benevolences are received from the district superintendent the latter part of November. Soon after this, we present these apportionments to the congregation and give an explanation as to the causes supported by each of these

funds. At the first quarterly conference the apportionments are again presented and explained and then accepted.

The material provided for the observance of Race Relations Day is ordered as soon as we are informed that it is available. When this includes a leaflet to be given to the people, a statement concerning the importance of the information contained in the leaflet is made, during the Sunday services, several weeks before Race Relations Day and they are carefully distributed by the ushers. Publicity is also given to the matter in our weekly church bulletin.

At the January meeting of the church board of education, reports are given by the committees, and a definite program is planned for the observance of Race Relations Day in the Sunday school, the Methodist Youth Fellowship, and the regular morning and evening services.

By the middle of January the church membership is broken down into small groups with a leader for each group. Many of these leaders are persons who were educated in our church-supported schools. A meeting of these leaders is held in which they are urged to face their opportunity and responsibility in supporting this cause and they are asked to solicit an offering for Negro education from each member of their respective groups. Each leader is also furnished with a kit containing copies of such information as we have and a sufficient number of Race Relations Day envelopes for the members of his group.

The first Sunday in February the need for the offering for Negro education is emphasized in every service held, and those present, who have not been contacted by their leaders up to that time, are urged to take an envelope and prepare to make their offering in person the next Sunday.

As already indicated, our observance of Race Relations Day begins at the church school hour and continues throughout the day. Last year a Latin American young woman spoke at the church school hour. At both morning and evening services the program provided by the General Board of Education is followed. Always the message is given by an outstanding person of another race. Some of the speakers we have used are: a federal district judge, the mayor of the city, the city manager, a Jewish rabbi, a Methodist minister, the executive secretary of our chamber of commerce, the assistant superintendent of our city schools, and the chairman of our local interracial commission. Special music is rendered by the choir.

The Methodist Youth Fellowship, which conducts a devotional meeting in advance of the evening services, always builds its program around the general theme of the day.

The church school and the Youth Fellowship make their own special offerings for Negro education. In the other services, the offering is received at the close of the message after a brief statement as to its meaning and purpose has been given. In addition, the leaders mentioned above meet in one of the smaller rooms and make their reports before the evening services begin. Trinity East Church has never failed to raise its apportionment for Negro education.

Hollywood's Inter-Faith Forum

By GLENN R. PHILLIPS

If "understanding" and "good will" are to be more than high-sounding phrases, they must be translated into action. Pastor Phillips of First Methodist Church, Hollywood, Calif., tells here of the Inter-Faith Forum which has lessened bigotry and intolerance in Hollywood.

TO the Hollywood Bowl and its far-famed symphonies under the stars and the Pilgrimage Play Bowl with its impressive portrayal of the life of Christ, add the Inter-Faith Forum as another good thing that hails from Hollywood!

Rabbi Max Nussbaum of Temple Israel and I conferred repeatedly during the summer of 1943 in order to think through the first phases of the Forum plan. Convinced, as we were, that in our own community, as well as in many other sections of our land, we faced a mounting tide of racial and religious prejudice, we readily agreed that something ought to be done.

Rabbi Nussbaum, born in Germany and holding a Ph.D. degree from the University of Berlin, escaped from Hitler's tyranny in 1940. He had unusual opportunities to see and study the Nazi threat to all religion. He has not hesitated to lift his voice in solemn warning to church groups in America to maintain eternal vigilance lest, through indifference to the plight of racial and religious minorities and unconcern as to bigotry, prejudice, and intolerance, they share the fate of the church in Germany!

After representative committees had been chosen by our church and by the Temple, themes for discussion were selected, and a schedule of dates, places, and speakers was outlined. Four stimulating forum programs were held last year built around the following topics:

(1) "Racial and Group Tensions in the United States,"

(2) "Religious Majorities and Minorities" (Is Unity with Diversity Possible?),

(3) "What Is the War Doing to Religion?" (This was answered by three chaplains — Jewish, Roman Catholic, and Protestant), and

(4) "Organized Religion and Organized Labor. Friends or Enemies?" (Labor leaders and churchmen formed the panel.)

In addition to the hundreds who attended the public meetings, thousands more were able to listen to the brief recordings of the addresses, made at a local radio station and broadcast two days later. Community leaders who participated represented various faiths and included a university president, labor officials, professors, a high-school principal, a

Negro executive, radio commentators, business and professional men. Following the formal addresses, a lively question and answer period rounded out the evening. The rabbi presided at meetings held in the First Methodist Church and I took charge in Temple Israel.

This year the number of sponsoring groups has been increased to six, including Hollywood-Beverly Christian Church, Holly Congregational Church, Crescent Heights Methodist Church, and Fairfax Temple (Jewish). Other congregations, as we go forward, will be added as sponsors and participants.

This year each of these churches will hold one of the forum meetings in its own building. The following themes have been selected:

(1) "Religion at the Peace Table,"

(2) "Race Relations in America,"

(3) "Organized Religion and the Returned Service Man,"

(4) "The Message of Music in Religion" (Methodist and Jewish Choirs will sing.), and

(5) "Palestine and the World's Peace."

We have made several interesting discoveries as we have planned and carried through the forum meetings. Each congregation is a field, as well as a possible force, for the cultivation of inter-faith appreciation and understanding. Intelligent and increasing effort must be made among our own members if we ever expect to banish prejudice and build a more brotherly world.

The experience of working with our Jewish friends on the sponsoring committee has been a most rewarding one. My charge lay leader, Sunday school superintendent, and another valuable committee chairman, together with their pastor, have had many wrong impressions rectified.

"Understanding" and "good will" sound well, but if they are to be more than sound, they must be put into practice at home and translated into action in every relationship. The Inter-Faith Forum is helping us to reach up toward this high goal—in Hollywood!

Service of Commemoration

By JOHN L. FERGUSON

Belmont Methodist Church, Nashville, Tenn. (John L. Ferguson, pastor), recently held the following service honoring members of the church who have been killed in World War II:

THE PRELUDE
Largo ..... Handel-Whitney

THE PROCESSIONAL
Hymn No. 283 ..... "Stand Up, Stand Up for Jesus" ..... Tune: Geibel

THE AFFIRMATION OF FAITH

THE PRAYER

THE ANTHEM
Souls of the Righteous ..... Noble

RESPONSIVE READING

MINISTER: "The souls of the righteous are in the hand of God, and there shall no torment touch them.

People: *"In the sight of the unwise they seemed to die; and their departure is taken for misery.*

MINISTER: "And their going from us to be utter destruction; but they are in peace.

People: *"God proved them and found them worthy for himself.*

MINISTER: "As gold in the furnace hath he tried them, and received them as a burnt offering.

People: *"And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.*

MINISTER: "Let us now praise famous men, and our fathers that begat us.

People: *"The Lord manifested in them great glory; even his mighty power from the beginning.*

MINISTER: "And some there be, who have no visible memorial; who are perished, as though they had never been.

People: *"But these were men of mercy, whose righteous deeds hath not been forgotten.*

MINISTER: "With their seed shall remain continually a good inheritance, and their children are within the covenant.

People: *"Their seed standeth fast, and their children for their sakes.*

MINISTER: "Their seed shall remain for ever, and their glory shall not be blotted out.

People: *"Their bodies are buried in peace; and their name liveth for evermore. The people will tell of their wisdom, and the congregation will show forth their praise."*

THE GLORIA PATRI

THE NEW TESTAMENT SCRIPTURE
II Timothy: Chapter 4, verses 1 to 18

OFFERTORY PRAYER

OFFERTORY ANTHEM
Ode to America ..... Cain

DEDICATION OF OFFERING

DOXOLOGY

THE SERMON HYMN
Be Still, My Soul ..... Sibelius

THE SERMON
"God Proved Them and Found Them Worthy for Himself." ..... The Minister

PRAYER OF DEDICATION

CLOSING HYMN
No. 495 ..... "O Valiant Hearts" ..... Tune: Ellers

BENEDICTION

CHORAL AMEN

The Postlude
Solemn Melody ..... Davies

Radio Drama in the Pulpit

By ERNEST L. LLOYD

Radio points the way to a type of dramatic presentation that can be an effective teaching agency in the Church, believes Pastor Lloyd. At the Methodist Church in Hinton, Okla., Pastor Lloyd has been experimenting with radio dramas for the pulpit. He describes here how such dramas have been presented on Good Friday and other important days in the Christian Year in his church:

BEFORE the days of radio, no one would have believed it possible to sustain interest in a drama in which none of the actors could be seen. But now, for several years, the radio advertisers have offered to the public a large variety of dramatic productions that reach the hearer rather than the spectator.

If drama that is only audible can interest people over the radio, it can interest them in the pulpit also.

For many centuries the Church has made use of drama and pageantry in delivering its message to the public. But these means have never come into extensive use by the Church, because such productions require a vast amount of co-operative labor on the part of a large number of people, and because it is difficult to get suitable scenery and costumes.

Now the radio points the way to a new type of drama for the program of the Church. And surely the time is ripe for the Church to give it a fair trial, for it is drama that requires no prepared scenery, no costumes, memorized parts, nor elaborate rehearsals. Let the narrator stand in the pulpit in full view of the congregation. Let all the dramatic readers be concealed behind a screen or curtain. Let the choir be in its usual place, ready to produce the appropriate music at the right time. Then let the program proceed in the pulpit, as it is accustomed to proceed behind the microphone. The results of such a program will be determined by the quality of the written dramas, the quality of the reading, and the appropriateness and quality of the music.

There are at least three classes of pulpit dramas that might be used effectively in the pulpit. One is the dramatization of a single Bible incident or story. Such dramas are produced regularly over one of the major networks. Any of this kind could be used in the pulpit with very little preparation. Another class used in the pulpit is the theme drama—the presentation of a theme which involves the use of several biblical incidents or stories. A third class is the use of nonbiblical material in presenting a truly Christian message.

During the past four years I have been experimenting with radio-type drama in the pulpit. I have written one drama of the class first named above—a single Bible story. It is a presentation of the story of the passion of Jesus, and was prepared primarily for use on Good Friday. It is entitled "The Drama of the Cross," and consists of four episodes, separated by appropriate musical interludes. The episodes are entitled "Gethsemane," "The Palace of the High Priest," "The Palace of the Roman Governor," and "Calvary." This drama was presented on Good Friday by young people of high-school age.

Two biblical dramas of the second class—dramatization of a theme—have been produced. The first one, entitled "The Transformation of Simon," is a study of the life of Simon Peter from his first meeting with Jesus to the day of Pentecost. It consists of seven short episodes. The other drama of the theme type is a presentation of all the biblical stories, with additional dramatic material, associated with the birth and infancy of Jesus. This drama was prepared primarily for use in the pre-Christmas season, but it is not inappropriate for presentation at any time during the year. The drama, entitled "For All the Earth," is described as a radio biblical drama, interpreting the birth of Jesus as the beginning of the fulfillment of the promise to Abraham: *In thee shall all families of the earth be blessed.*

"The Transformation of Simon" was presented by a cast of high-school young people. After the first presentation in the writer's pulpit, the cast presented the drama in two churches in other communities. Then it was broadcast over the second strongest radio station in Oklahoma City. For this purpose, the program was reduced to thirty minutes.

The young man who read the part of Jesus in this drama belonged to a home in which neither parent was a church member nor a church attendant. Prior to his accepting the part in our dramatic program, he had not attended a single service in our church. He was invited to come into the program because of his superior dramatic ability. About six weeks after the radio broadcasting of the drama, he joined our church by baptism.

"For All the Earth" has been presented to the public on three occasions. It was first produced in our pulpit by a cast of high-school young people. About six weeks later, the same cast presented the drama before a district meeting of the Methodist Youth Fellowship. On Christmas Eve of 1944, again in our pulpit, it was presented by a cast of adults. There were five dramatic readers in addition to the pastor.

The drama was presented at the Sunday morning service immediately after the opening hymn and prayer. The drama included six selections of appropriate music rendered by the choir. The postlude was "O Zion, haste, thy mission high fulfilling." The congregation was invited to stand and join the choir in singing this great hymn. At the close of the hymn, the benediction was pronounced, the entire service having lasted one hour and five minutes. The readers all rendered their parts quite effectively, and there were many expressions of appreciation from the people of the congregation.

The preparation for this drama presentation was very meager. On Tuesday, December 19, I gave to each of the readers a copy of the drama with his part marked in red. On the next evening there was a rehearsal of the drama, with both readers and singers being present. On the following Sunday, without further practice, except the private practice of the readers, the drama was presented.

There was no stage scenery, no costumes, no studied dramatic actions, no memorized parts. For this reason, a radio-type drama can be presented in the pulpit with about one-tenth the amount of work and trouble that is required for a pageant or a stage production.

But the question may be asked: Can the radio-type drama in the pulpit be made as effective a teaching agency as the pageant or the stage-type drama? That question cannot be answered until further use is made of the radio-type drama in the pulpit. There appears to be one reason, however, for believing that it may prove to be even a more effective teaching medium. In the stage drama, the spectators are watching the scenery, the costumes, and the movements of the actors; they may get the message, or they may not get it. In the radio-tye drama, the hearer has his attention fixed exclusively on the words of the drama, and the words are the medium that contains the message.

Wives' and Sweethearts' Club

By HOWARD L. ELSTON

The pastor of First Methodist Church, Sheridan, Wyo., describes here the club which was organized in his church for the wives and sweethearts of men in service:

MRS. ELSTON first thought about it. One morning at the breakfast table she said to me, "You know, I have been thinking about the wives and sweethearts of the men in service. No one seems to be doing anything for them as a group. I wonder if we could not do something to help these girls keep up their courage and faith while their husbands and sweethearts are gone." Out of this idea has come one of the finest pieces of work we are doing in our church.

We first sent invitations to all the wives and sweethearts of our Methodist service men, inviting them to the parsonage for an evening. A large group came.

That first meeting was a revelation to us. The girls had scarcely arrived until they began to visit with each other: "Where is your husband?" "Did you get a letter today?" "Has your husband been shipped out?" Or, "I had a letter today from Jim." "Bill sent me the loveliest souvenir." Such were the comments on every hand. They all had something in common. They were eager to talk with others who understood their problems.

That first evening, we began by telling them our reason for inviting them to the parsonage. We told them that we felt sure they had days when it was pretty hard to keep up courage and faith, and that we wanted to help them in any way we could.

We began that evening with a brief devotional service. After that we played games and had refreshments.

Soon after that first meeting, the girls organized a club which meets at the parsonage twice a month. The group, originally intended only for the members of our church, now has members from every denomination in the town.

The club, now in its second year, has been a constantly changing group. Many of those who came the first night have gone to be with their husbands. New girls have come as their husbands and sweethearts have gone into the service. And some of the members have returned to the club, after seeing their husbands shipped out.

The members of the club have taken on two projects. They roll Red Cross bandages at least twice a month, and serve one day a month at the local canteen.

A Way to Raise Crusade Funds

By METHODIST INFORMATION

THESE Aroostook County boys (see photos) and some of their church school mates who helped to get in Maine's bumper potato crop agreed with their pastor, the Rev. Victor P. Musk, of Mars Hill and Easton, to contribute one cent to the Crusade for Christ for each barrel of spuds they picked up. They raised $110 toward their $700 quota and inspired the older folks of these country churches to subscribe more than double the asking.

Ocean Grove Comes Back . . . .

By METHODIST INFORMATION

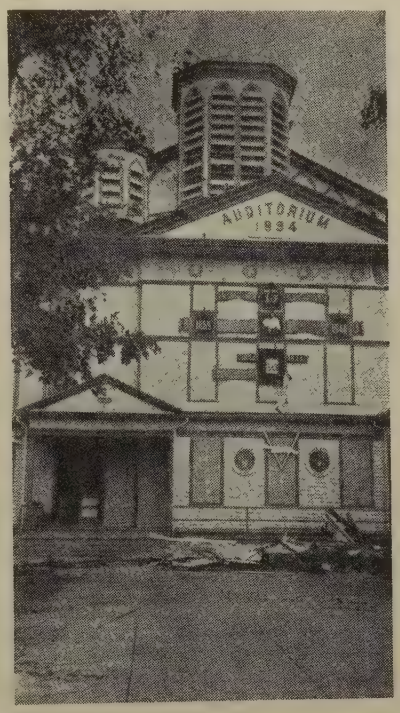
A FORTNIGHT after Ocean Grove, on the New Jersey coast, had jubilantly burned $75,000 worth of notes to make it debt-free, the usually friendly Atlantic Ocean inflicted its greatest indignity in all the 75 years that the diamond jubilee ceremonies had just celebrated.

The hurricane of last September 14 wrought havoc and destruction, scattering the mile stretch of boardwalk about the town, depositing roofs in odd places, laying low bathhouses, pavilions, and other structures.

Happily the huge auditorium, wherein several generations of Methodists and their friends have been inspired by some of the world's greatest preachers, escaped with the loss of only a cupola. The magnificent organ before which, on occasions, sits the famous Ocean Grove Choir was undamaged.

On the day after the disaster, two lovers of this Methodist trysting place came to the office of Manager Joseph A. Thoma with hundred-dollar checks to start the "Hurricane Fund." Hotel managers and others, seeing the seriousness of the situation, added voluntary pledges.

Encouraged, the quarterly meeting of the Association (Dr. George W. Henson, president) voted for a bigger and better Ocean Grove. This time the bulkheads of the boardwalks will be interlocking steel plates. Other repairs of the Association's property will proceed as rapidly as funds come to hand.



The photographs on this page (except that of the auditorium which was undamaged) reveal part of the destruction wrought by a hurricane at Ocean Grove, N. J., shortly after its diamond jubilee had been celebrated.

DISAPPROVING "THE GRECIAN STYLE STRUCTURE . . ."

FRANK R. GREER • *Rushville, Ind.*

I think that the last issue (December), which I have just finished reading, is the best in a long time. I am very intrigued, however, at the contribution found in this issue on pages 6 and 7, entitled, "Why Not Use Native Resources?" by Charles I. Barber.

First, I note that he is a layman and associated in architectural work. It is not so much the written part of the article which interests me as it is the picture on page 6 under which there is this line: "Grecian style structure, particularly suited for some regions of the far South. This chapel is appropriate for small rural communities." I do not know whether he is the contributor of that as well as the written article or not, but there is something I'd like to say about it.

We note that the "Grecian" architecture, beautiful though it is, symbolically is entirely out of keeping with the ideal of the Christian faith. Note, will you (and I have studied Christian Church architecture a lot as well as Greek and Roman), that the Grecian Temples were all in line with the gods and goddesses of the Greeks, that is, they were kept by their lines to the levels of the earth. I once made a specific study of the Parthenon, and no building thrills me much more because of its perfection, etc., but one gets little of the idea of the Christian faith and God from it. The Grecian religion kept men's religious ideas and ideals to the level of the earth. The climbing spires of the glorious Gothic of the Christian faith point and keep men's minds toward the highest ideals which are higher than earth. I fail to see that the "Grecian style structure IS particularly suited" for ANY Christian Church or community.

Not far from me are two outstanding examples of the emphasis which you have noted in this article (Pardon, I mean which the author has noted). In one instance, the donor was a philanthropist who had gone all over the earth, seeing the various religious structures, and studying them. When he gave a couple of hundred thousand dollars to a rural church for the purpose of a new church, he specified that it would include all types of religious architecture. And it does! The only mark inside or outside, even faintly calling attention to the Christian faith is its spire, and that is not entirely Christian. The other is a church costing almost a million of dollars, and its architect was in no way acquainted with Christian Church architecture. In fact the only way he would become the architect on the job was to be given "room" to do as he pleased. And he did! Not one thing in the sanctuary is on center. It is ALL eccentric. His argument was that that would not take the attention of the worshiper away from God. No flowers permitted, for they were too distracting. But here is the Cross, the windows, the Chancel, everything OFF-CENTER. From the point of view of Christian symbolism, which reflects a God of order and symmetry, it is simply atrocious! That is the result of Christians allowing those who do not know Christian tradition, or symbolism or theology, to do their work for them.

I am in entire disagreement with this part of this good man's article. He would not want someone to tell him how to build a business house or a factory or a school, who knew NOTHING about it, would he? Then neither ought the clergy and Church allow one who knows nothing about Church architecture and Christian symbolism to build its churches. We have had altogether too much of this thing of secularizing the sacred! Let's keep our Christian symbolism, the visual education of the local church, on a level that reflects the God of the Christian.

AFTER THREE ISSUES

A. G. STANDLEE • *Maypearl, Texas*

. . . . Have received three issues of THE PASTOR, and must say that it is a helpful and inspiring journal. I enjoy reading the varied subjects and studies. Especially good are the longer book reviews.

Why is it not possible to get the issues dealing with special days out in time to be helpful and timely?

Henceforth seasonal material will appear much earlier.—Editor.

ON ADVANCE PLANNING

LLOYD M. CONYERS • *Bentonville, Ark.*

The article on "Getting Our Plans into Action," by Dale E. Strong, in the December issue is the most helpful thing I have seen. Every church should plan its work just as Mr. Strong suggests. Most of our effort is indefinite and the result is failure to accomplish what needs to be done. Our church is great at planning general programs but weak on getting them put across in the local church. Such a procedure as suggested in this article will meet a real need in every Methodist Church.

Your section on homiletics is hardly getting the job done. One good sermon in each issue is enough. Two is too many. The article should be a little more definitely on the preparation and delivery of sermons. Articles along this line by outstanding preachers would be a real help. Preaching is still the supreme task of the preacher.

PROPOSING A MERGER

ROBERT L. MYERS • *Berry, Ky.*

There comes to my desk regularly these publications put out by The Methodist Church: THE PASTOR, *The Pastor's Journal*, and *The Revival Pulpit*.

Looks to me like too many journals. Why not put at least two of them into one or, better still, all three into one? Yes, I know each is trying to do a particular kind of work, but it could be done in one magazine. How?

Put it under departmental headings similar to some craftsmen's magazines and scientific magazines. Seems that that would save expense and possibly manpower.

Though I have said the above, here is my check for one dollar and the card telling you to send me THE PASTOR for another fourteen months.

PRACTICAL, INFORMATIVE

R. M. WILLIAMS • *Washington, D. C.*

. . . What the busy pastor has needed for a number of years. . . . practical and informative.

PREFERS EXPERIENCE

DEAN E. RICHARDSON • *Syracuse, N. Y.*

I very much like the practical character of THE PASTOR. Keep it down on the ground and let's have more articles of actual experience and just a few of the wild flights of some imaginations.

PRACTICAL, INFORMATIVE—2

KEITH L. HAYES • *Augusta, Mich.*

I have, through the past five years, watched with interest the magazines published as aids for pastors, and THE PASTOR far surpasses them all. It is the number one magazine in my library.

I am thrilled at the way in which questions of our time are dealt with, and the ideas presented are keeping us awake to new material. I believe your regular staff of writers very fine. I have heard many of them while at seminary, and their thoughts are very worth while to us all.

I wish to thank you especially for the section called "From the Practical Parish," for here is information first-hand from churches and ministers who find things working out well and offering suggestions to the rest of us who may desire to try it too.

HOLINESS SECTS, VISITING, PROFESSIONALISM

GEO. Q. FENN • *Gentry, Ark.*

In the January number of THE PASTOR there are two articles, and one letter, all three of which appeal to me as having been written without all the facts before the writers. I refer to "The Holiness Sects Challenge the Church," "Visiting in Season and Out of Season," and "Ministerial Professionalism."

The first thing I will say is that it is my personal conviction that every Methodist conference ought to own a trailer "layout" very much like the one described, with living quarters, pulpit platform, and enough canvas to shade several people, manned by a pair of people of good sense and evangelistic fervor, with enough financial backing to go, without taking high pressure offerings, to any new or neglected place.

I have made a study of the holiness sects for the past twenty years, having had opportunities to do so in a dozen states, and have been forced to the conclusion that these sects exist for the following reasons:

First—Because of lessening of the emotional appeal in all the older denominations.

Second—Because most of these older churches, and Methodism in particular, have set up:

1 A barrier of architecture and furnishings. People who live in uncarpeted houses, with paper, cloth or old boards in the windows, or even in the more modest cottages do not feel at home looking through art glass windows, and walking down an aisle on plush carpet.

2 A barrier of dress. This does not apply to preachers in the pulpit, but to the fact that the average churchgoer wears the best he or she has to church, beside whom a person in denim or gingham does not feel comfortable.

3 A barrier of intellectuality, or at least of vocabulary.

It is painfully difficult for a graduate of college and seminary to use the language of a congregation which doesn't average more than a sixth grade education.

Just now the gasoline and tire situations make visiting on rural charges difficult, so this need not enter in.

Whatever we may think, the fact remains that unless a preacher can preach, all the pastoral visiting he can do will not build up and hold a congregation.

A pastor must budget his time, and when funerals, etc., interfere with this budget, about the only place it can be made up is from the visiting time, unless he takes undue time for recreation.

At times during my ministry of forty years I have been known as "a man no one would shoot if he were hunting preachers" and that very thing has been decidedly a disadvantage, so I stopped trying to conceal my professional identity, and have had many opportunities since to help people who were looking for help from a preacher. No, I don't wear "tails and stripes" on the street.

VOTE OF CONFIDENCE— AND WORDS OF CAUTION

W. J. JAMES • *Stanley, Wis.*

I am enclosing my check for two dollars to extend my subscription to THE PASTER, which I have taken from the first number. . . .

Concerning the new form, I am not enthusiastic about it, for I liked the old form very well—it was easier to hold and to file. But if the majority like the new form, why I am satisfied. However, I am not sure that the subject matter of these two numbers impress me as being much better than that we had been having. I hope you will not try to cover everything under the sun and give us a little of this and that and not much of anything.

Perhaps the "Journal" could be merged with THE PASTOR, but it seems to me that the "Journal" covers an entirely different field. But such a merger would be less expensive and use up less paper which is so precious everywhere, except in Washington.

"SOLID CHOW"

A. I. TOWNSLEY • *Atwater, Calif.*

The "meaty" pabulum-food of THE PASTOR fills this parson's vacuum tank each issue. Give us more good solid "chow." Nuff said.

ON SEIDENSPINNER

ANGIE GODWIN • *Judyville, Ind.*

The three articles written by Dr. Seidenspinner on the minister's devotional life fully pay me for by subscription. . . . When a minister of the gospel boldly faces the subject of prayer as did Dr. Seidenspinner, the fire from heaven is sure to fall upon pastor and people. If you continue to give such soul food as has been given in the last three issues of THE PASTOR, its effectiveness and popularity will mount above every other religious magazine.

The minister's devotional life will be a leading concern of THE PASTOR.—*Editor.*

The Fountain

WINGS AND CAVES

It is man's haunting and bitter tragedy that the day he got wings and learned to fly, he had to go back to living in caves.

—Paul Calvin Payne, in *Presbyterian Tribune.*

RELIGION

Religion is believing what the centuries say, against the hours.

—Ralph Waldo Emerson.

A POPULAR RELIGION

Some people's religion consists mainly of the firm belief that the Lord will provide.

—Grit.

SOMETHING TO KEEP

I charge thee throw not away the hero of thy soul.

—Nietzsche.

RAINBOW GONE TO SMASH

A little child, so Dr. Van Kirk tells us, standing on a street curb, saw a small rain puddle with a smear of oil making iridescent colors on it. And the child cried: "Oh mother, there's a rainbow gone to smash."

—From *A Great Time to Be Alive,* by Harry Emerson Fosdick.

THE QUESTION ON JUDGMENT DAY

Studdert Kennedy was one of the outstanding British chaplains of the last war, and we who were stimulated by his extraordinary personality recall his description of the Last Judgment as he conceived it. When he stood before the eternal judgment seat, he said, he expected God to ask him just one question: Well, what did you make of it?

—From *A Great Time to Be Alive,* by Harry Emerson Fosdick.

THE HATE OF OUR GENERATION

I think our generation will be remembered as the one in which everyone hated, often without visible reason, the town in which he was born.

—Van Wyck Brooks, in *On Literature Today.*

THE INEXHAUSTIBLE CHRIST

Did he actually live on earth, or only in the minds of men? What manner of man was he—wise or foolish, humble or powerful? It matters not, he is the highest aspiration of human souls beneath the Western sky, an inward force that the centuries have been powerless to exhaust.

—John H. Dietrich.

BAND-WAGON RELIGION

A church leader once remarked that the Church should be careful not to sponsor any more lost causes. What kind of a philosophy is that? What is a lost cause? Many a time the cause which is lost in this generation will win in the next, and the power of the Church lies in its faith that a cause is never lost if it is right. It is not for us to adjust our program to what the world calls the winning side, but to be able to do anything that is in harmony with the Kingdom of God.

—Gerald Kennedy, Lincoln, Neb.

WHEN RACE BARRIERS CRUMBLE

We had our share of differences with white soldiers when we were sitting around England, but since we have all been over here getting shot at together, we have been getting along fine.

—Sgt. Leo G. Edwards, in a crack Negro combat unit with the Third U. S. Army.

LOVE DOESN'T COME CHEAPLY

A love which costs nothing is worthless.

—Johannes Tauler, famous German mystic.

SURVIVAL IN PETTINESS?

There is something like the ultimate combination of tragedy and comedy in the thought of an eternity spent in the manufacture of automobiles followed by the ceaseless driving of purring machines from one place which has no meaning to another which is equally meaningless, from vacuum to vacuum forever and ever. As long as you have discovered no values which deserve to go on beyond death, annihilation is a boon and not a curse.

—Lynn Harold Hough, in *The Christian Criticism of Life.*

ALWAYS THE SHADOW

All perfection in this life hath some imperfection bound up with it; and no knowledge of ours is without some darkness.

—Thomas a Kempis, *Imitation of Christ.*

THE ESSENTIAL THEME

The essential, only and profoundest theme of the history of the world and of mankind, to which all others are subordinate, is the conflict between skepticism and faith.

—Goethe.

EVIL IS SENSATIONAL

A bright book or a bright play will draw the crowd, although its meaning be detestable. A clever man will make a host of boys and men stand like charmed birds while he draws their principles quietly out of them and leaves them moral idiots. A whole great majority of a community will rush like foolish sheep to the polls and vote for a man who they know is false and brutal, because they have learned to say that he is strong.

—Phillips Brooks, in his sermon, *The Candle of the Lord.*

CONSIDER THE MORE STATELY MANSION

But you say, a dead man experiences corruption, and becomes dust and ashes. And what then, beloved hearers? For this very reason we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds anew a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body, and removes the soul which was dwelling in it as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

—Saint Chrysostom in his sermon, *Excessive Grief at the Death of Friends.*

GOOD WORD FOR PULPIT LEXICON

A story that comes from the early days of Fabian socialism in Great Britain has a real contribution to make to preaching. H. G. Wells was waxing eloquent in a high squeaky voice. He declared dramatically, "Something must be done about the unmarried motherhood of England." Bernard Shaw interrupted the flow of eloquence by asking, "What, for instance?" "What" is a good word in a pulpit lexicon. There is no mental picture of more value for a preacher to carry than that of a man of a slightly cynical temper in the back pew of the church asking, "What, for instance?"

—Halford E. Luccock in *In the Minister's Workshop.*

NO TIME TO SURRENDER

To accept the inevitability of reaction at this point in the history of our world and of our cause—to accept and submit to the swing of the pendulum—to bow our heads to the wind that blows the candles out—to surrender in advance of the attack is not faintheartedness alone, but folly.

—Archibald MacLeish.

SELF-INTEREST MOBILIZES

The inadequacy of the competitive economy is seen in the fact that its chief advocates strive to eliminate its central feature, namely competition. This is but an expression of the self-interest by which the economy is driven. The self-interest economy is self-destructive. The progress that competition was supposed to develop is retarded by the fact that self-interest sees in monopoly a method of greater immediate return. Thus the troublesome competitior is eliminated, prices are fixed, the consumer is exploited, and the men who control the monopoly are enriched. Scarcity is seen as more profitable than plenty. The cartel is developed, and neither national good nor the good of human beings takes precedence over the profit of the combination. The cartel and the trust are the logical outgrowth of a competitive economy grounded in self-interest. These are the limitations that organized greed places upon the scientist, the engineer, the social servant of every field, because the economy is based upon the conception not that the self is realized in the gift of self to others but, rather, that the self is realized in taking for the self what it desires.

—G. Bromley Oxnam, in *Preaching in a Revolutionary Age.*

DESIRE FOR IMMORTALITY—SELFISH?

The true scientist is likely to be reverent. There is a lot of superficial conceit in the scientist mentally deficient in the realm of faith, just as there is in some philosophers. For example, it is sometimes said that to desire personal immortality is selfish. Such an opinion is plainly too foolish to be anything but a swagger. It roots itself in vanity. I do not believe water is wet more than I believe that this objection is a gesture on the part of philosophers who desire to parade as magnanimous. I do not impugn their motives; for they are not, of course, conscious of their own conceit. On the other hand, if ever the opinion is sincere, it rises from a narrow-minded inability to perceive the value of personality. The fallacy of the opinion itself is of course self-evident. If it is selfish to want to live hereafter, it follows that it is selfish to want to live here.

—Arthur Wentworth Hewitt, in *Jerusalem the Golden.*

ADVICE OF A HUMORIST

"Be absolutely sure of your facts, boys; then you can doctor 'em up to suit yourselves!"

—Mark Twain's advice to reporters.

SEEING WHAT ONE WANTS TO SEE

Mr. Alfred Deakin, who was at one time prime minister of New Zealand, came to London for the purpose of having a part in the coronation of King Edward the Seventh. Later he was asked what had impressed him most on his visit. He surprised his hearers by relating an incident which had nothing to do with the coronation. One midnight when he was coming home after a reception, he was attracted by two figures in a dark alley. "There, on a doorstep, I saw a little lad about twelve, with his arm round a little girl of three. The lad had taken off his coat and wrapped it round the child, and with his cap he had covered her feet. Of all that I saw during my visit to London, that picture will ever be strongest in my memory."

—G. Ray Jordan, in *We Believe.*

WAR AND OUR FATALISM

A chaplain, serving on a convoy ship and thereby sharing the confidences of many soldiers, declared recently in private conversation that there will be at least eight million fatalists in the United States after the war. A typical view is thus expressed: "When the bullet or bomb comes along with my number on it, it will get me, no matter what I do. Until then, why worry?" One can understand why youth, caught in a war which they did not cause and in a sea of tragic circumstances too deep for them to fathom, should accept certain fatalistic views; and one feels disinclined to criticize men in the danger zones of war who find release from fear in such a carefree philosophy. But while fatalism may give a certain debonair freedom from fear, it also encourages a dangerous freedom from responsibility. Suppose a sailor on a blacked-out ship, trusting to his fatalistic views that he is safe until the bomb or torpedo with his number on it comes along, lights his pipe on the open deck and so provides a target for a lurking submarine. Is he playing fair with his shipmates?

—Ralph W. Sockman, in *Date With Destiny.*

REVIEWS

IN YOUR BOOK SECTION

BEST Sermons 1944 Selection, reviewed by Robert L. Hagood, Methodist pastor at Decherd, Tenn.

Encyclopedia of Bible Life, reviewed by R. Franklin Thompson, president, College of Puget Sound, Tacoma, Wash.

George Washington Carver, reviewed by John O. Gross, contributing editor of THE PASTOR.

Great Interviews of Jesus, reviewed by James Donald Crego, Methodist pastor at Wallowa, Ore.

Pastoral Work and Personal Counseling, reviewed by Henry Sloane Coffin, president, Union Theological Seminary, New York, N. Y.

Religious Liberty in Latin America, reviewed by J. Earl Moreland, president, Randolph-Macon College, Ashland, Va., and a former missionary in Brazil.

Your Daddy Did Not Die, reviewed by Robert L. Main, pastor, Will Rogers Memorial Methodist Church, Tulsa, Okla.

At least each quarter THE PASTOR will publish a critical survey of the more important books in various fields. This month Raymond P. Morris, contributing editor of THE PASTOR and librarian of Yale Divinity School, provides a discussion of several books which he deems valuable for the minister.

R. P. Marshall, pastor at Brooksville, Fla., surveys some significant books on liturgy.

The Case for Evangelical Missions in South America

RELIGIOUS LIBERTY IN LATIN AMERICA, *by George P. Howard. Westminster Press, 170 pp., $2.*

"Will the battle for religious liberty have to be fought all over again? . . . The issue will have to be faced, not only there [in Latin America], but also in the United States and Canada. If the battle is lost in these two major strongholds of democracy, it will go ill with the cause of freedom in other parts of the world." In these words, Dr. George Howard, author of *Religious Liberty in Latin America,* sums up one of the gravest problems facing Americans today.

Dr. Howard is superbly equipped, both by background and training, to present the problem and point toward its solution. An Argentine citizen, born of American parents and educated in the United States, he has spent almost all his lifetime in Latin America. He knows the Latin peoples, and during the past two years he has traveled again across Central and South America, asking questions fundamental to freedom for all men.

Do Latin Americans resent Protestant missions? How Roman Catholic is South America? Is religious uniformity to be the basis for national unity in the Americas? Why must Protestant missions continue? To leaders in many walks of life in Mexico, Chile, Peru, Bolivia, Argentina, Brazil, and Uruguay, many of them Roman Catholics, Dr. Howard has addressed these questions. A statement signed by all members of the cabinet of the president of Chile fairly expresses the reaction of all those interviewed: " 'The total contribution of these [Protestant] missionaries to our country has been highly beneficial in a cultural, civic, and spiritual sense. . . . the missionaries . . . have been faithful interpreters of that sincere friendship which is always a sacred bond between sister nations.' "

It is fortunate, (because of the unfavorable publicity given to the work of Protestant missions in that country recently), that Dr. Howard has included in his travels and study a careful inquiry into the situation in Brazil. Dr. Jorge Americano, Rector of the University of Sao Paulo, a Roman Catholic, made this statement to the author: " 'Missionaries do not cause any trouble. . . . There is a minority of the population of our country that is actively and conscientiously Catholic. The great mass of the people are ignorant of the spiritual essence of Christianity. Friction between the United States and the peoples of South America is due largely to a feeling of

superiority on the part of North Americans. It has nothing to do with being a Protestant or not being one.' "

Dr. Helio Lobo, the distinguished Brazilian statesman and writer, when asked by the author, "Should South America be declared a closed continent?" replied, " 'Certainly not. It would offend the liberal sentiment of Brazil. Discrimination against religious beliefs such as we have witnessed in other countries, has always been repugnant to us. We would not tolerate any such thing in our country.' "

Dr. Francisco Venancio Filho, one of Brazil's outstanding educators, when asked the same question, replied, " 'The suggestion that South America should become a closed continent to every faith except Roman Catholicism is absurd. First of all it would be proof of an intolerance that is incompatible with the degree of civilization which we have achieved. . . . In a free country, religious freedom will be a point of social honor.' " The list of those interviewed in Brazil and in other countries is a long one and it includes an impressive number of the foremost leaders of Latin American thought and life. Their answers are uniformly the same as those cited.

The author is not content to answer the questions raised; he penetrates to the heart of the religious problem among Latin peoples. He stresses the fact that Latin America needs and must have a religious revolution in order to realize the ideals of freedom, democracy, and spiritual fulfillment. "South America is a continent in need of an ethic. It needs to learn that a religious man should be a good man; . . . It is a continent in need of a faith—not faith as mental acquiescence, but as personal adherence; . . . as commitment to the Christian way of life and personal allegiance to its Founder, Jesus Christ."

All who have lived in one of our sister Republics to the South, and who have been privileged to witness the South American scene in an objective and friendly way, must be in agreement with Dr. Howard. Too long has religion been divorced from life. Forms, ceremonies, processions, symbols—all these have often been so emphasized that they have come to be substituted for "the inner light," for *Christian experience* which operates with transforming power in the life of the individual, and is reflected in all his relationships. The problem is one of serious concern to liberal minded men, whether Catholic or Protestant, North American or South American.

Dr. Howard has focused the attention of American Christians, north and south, on this new attempt to circumscribe our liberties. In so doing, he has rendered a timely, necessary service to Protestantism and to the cause of freedom around the world.—***J. Earl Moreland.***

A Plea for Personalized Ministry

Russell L. Dicks

PASTORAL WORK AND PERSONAL COUNSELING, *by Russell L. Dicks. Macmillan Co., 230 pp., $2.*

Readers of *The Art of Ministering to the Sick,* by the late Dr. Richard Cabot and Mr. Dicks—a book which remains far and away the most helpful guide to ministers in this part of their duty—will welcome another book from the pen of Mr. Dicks.

The present volume attempts to cover the entire field of a pastor's ministry to individuals. It has rich chapters under such captions as "The Pastoral Task" and "The Pastoral Call." It concludes with a chapter on "The New Evangelism," which makes the bringing of individuals under the lordship of Christ the crowning work of the pastor.

Mr. Dicks may be correct or incorrect in his belief that preaching is likely to play a less important part in the future development of the Church; he is undoubtedly right in his conviction that preaching must be supplemented by a personal ministry to men and women which is fully as important as the ministry of the pulpit.

His most valuable contribution in this book is a first-hand approach to the pastor's task under present conditions in America. Here are no generalities or conventional statements. In his pages, one is face to face with contemporary Americans, he hears their talk, confronts their difficulties and needs, and is given specific suggestions what *not* to do or to say, and what *may* be done or said under the circumstances.

When Mr. Dicks deals with the art of pastoral work, he remarks that the first principle with physicians and surgeons is "Do no Harm." He wisely insists on this first principle with pastors, and he enlarges on this point with a variety of instances in which many of us may be aware of our mistakes. What he writes under "Rapport" and particularly in the two chapters under "Listening" is of great worth. It is refreshing to discover one so thoroughly familiar with the methods of psychiatrists, and so appreciative of them, who knows how to assess these techniques from the religious standpoint, and who discriminates so clearly the proper task of the Christian pastor. Mr. Dicks prizes the contributions of psychologists, but he gives unique worth to the insights and to the contributions of the Gospel of Christ. The ambassador of the Lord is not watered down into a moral neuter.

In a book which tries in brief chapters to treat so large a subject, there are, inevitably, serious omissions. But if this volume is taken along with *The Art of Ministering to the Sick*, most of us will grant that Mr. Dicks has done as much as, and perhaps more than any contemporary writer to aid us with concrete and detailed counsel in this difficult and puzzling and all-important sphere of the Christian ministry. It is the concreteness and realism of his chapters which render them supremely valuable.

I disagree most sharply with his treatment of marriage. Mr. Dicks lays far too great emphasis on happiness in this relation. He conveys the impression in some places that those who find themselves unhappily mated may, or even *should*, separate. Surely this is not the Gospel for the Christian home as the Church understands it. When a marriage proves unhappy, then Christian loyalty, patience, and forgiveness come into play. We have all seen heroic instances of Christian husbands and wives who have held fast to each other despite every provocation to part, and, while happiness may not have been attained, something loftier, more socially beneficial, and more honorable in the eyes of God and of Christians has been achieved to the enrichment of their own characters, to the lasting good of their children, and to the upholding of the standards of Christ in their communities.

But apart from this, I find myself deeply indebted to Mr. Dicks for this enlightening book. Again and again his insights are penetrating; his comments are often illuminated with humor; and his suggestions are generally persuasive.—***Henry Sloane Coffin.***

Selections from Preaching in 1944

BEST SERMONS 1944 SELECTION, *edited by G. Paul Butler. Ziff-Davis, 270 pp., $3.50.*

From 6,045 sermons submitted in response to an invitation, G. Paul Butler, with the help of an advisory committee of ten outstanding ministers, has selected 52 sermons which are a cross section of current preaching.

Represented in this list are the greatest preachers of the Jewish, Catholic, and Protestant faiths from five nations. Such well known names as Francis J. Spellman, Fulton J. Sheen, and Ignatius Smith are among the representatives of the Catholic Church. Abba Hillel Silver, David De Sola Pool, and Israel Goldstein are three of the able preachers of the Jewish faith. Among the Protestant ministers appear such familiar names as Paul E. Scherer, Ralph W. Sockman, Henry Sloane Coffin, Henry St. George Tucker, James Gordon Gilkey, and Edwin McNeill Poteat.

This cross section gives one an insight into the nature and problems of today's preaching. The most familiar themes are those which would naturally be expected—the war and the peace and the issues which they involve. Practically all of the 52 sermons deal directly or indirectly with some phase of the present struggle to win the war and establish an enduring peace. One is impressed by the sober thinking and attitude of intense earnestness with which the various issues are approached.

It is always difficult to judge a sermon apart from the personality of the preacher. To try to evaluate a collection of sermons is even more difficult. This collection is distinguished by the uniformly high standard which the sermons achieve. To be sure, it has its homiletical freaks—"Conversation With an Electric Fan" and "Where Is He," a complete sermon in verse—but, as with the circus, even the freaks have their appeal. There is much *good* preaching represented here, but there is little *great* preaching.

The outstanding contribution in the series is "Four Sermons: On Denmark, God, And the War" from the pen of Kaj Munk, Denmark's martyr to the faith and late pastor of the Lutheran Church, Vederso. In these four sermons we see the power of a vital Christian faith as it stands face to face with Nazi totalitarianism. Munk's challenging witness did not die when he was shot by the Nazis; through these sermons it lives on.

The biographical sketches preceding the sermons, through which the contributors are introduced to the reader, lend background which is both interesting and helpful.—***Robert L. Hagood.***

Walks with the Master Builder

GREAT INTERVIEWS OF JESUS, *by Clarence E. Macartney. Abingdon-Cokesbury, 190 pp., $1.50.*

A successful evangelistic preacher once said, "During my first year as a pastor I prepared a series of good, sound revival sermons edifying to the soul. After preaching one or two of them I burned them and started telling the stories of what Jesus had done for individuals."

This is what Dr. Macartney has done in his book. The personalities interviewed run the gamut from Satan to Zaccheus, to the streetwalker, to John on the Isle of Patmos.

For the most part Dr. Macartney tells his stories well. His characters are flesh and blood, living, breathing persons, not skeletons clanking their dry, dusty bones. Occasionally, as in the interview "With Two Dead Men," it is felt that he has missed his goal by interjecting running comments and present day comparisons into the story too early.

But if his two dead men remain dead, the weakness is more than made up for by the interview "With a Streetwalker." Here all the sham and hypocrisy of Jewish society are revealed. Here tenderness, compassion, and mercy live and become so real as to make us humble.

And again, "With a Man Who Cursed Him," Dr. Macartney has found his mark. Peter and his companions become our friends through this presentation.

This book of sermons is worthy of reading, study, and emulation. It should inspire all ministers to bring life into their own sermons.—***James Donald Crego.***

BIOGRAPHY:

For Days of Racial Tension---

A Study of Carver

By JOHN O. GROSS

GEORGE WASHINGTON CARVER, *by Margaret Van Vechten Holt (Rackham Holt, pseud.). Doubleday, Doran, 342 pp., $3.50.*

George Washington Carver did not need a biography to become an American epic. His rise from slavery to eminence despite all the handicaps a Negro boy could have speaks eloquently about the opportunities that America affords.

Rackham Holt has gathered together salient facts of Carver's life and recorded them in a most readable way. Fortunately for her, Carver joined in the efforts to make his life story accessible. Daily for many months, she met him in his laboratory and they discussed together his life from the cradle almost to the grave. While Mrs. Holt must not be described merely as the amanuensis of a great autobiographer, yet her close association with Carver during the time she was writing it makes the book something more than a biography.

About Carver's life, many mysteries grew up. Around the hidden years of his childhood and youth many things had been written that he charitably called "fairy tales." In this book, through Mrs. Holt's aid, the unknown becomes known, and the early life of the strange little black boy is unveiled. He himself attests to his early interest in plant life, and to Mrs. Holt he related the wanderings of his youth. Perhaps it was to her alone that he did confide the whole story of his being refused admission to a college because of his color, and the information that he gave makes it no longer necessary for writers to guess at the name of the institution that refused him admission. If sections that describe his childhood seem fanciful, one will have to charge it to the tendency of an aged man to overdramatize that period.

The author has discovered the real Carver of Tuskegee. She graphically traces his eventful life from his humble beginning on Moses Carver's farm in Missouri to a place among the great. Yet all of this is presented against the background of the agricultural South where his genius was dedicated to the lifting of his people. She rightly shows him as a pioneer in chemurgy and agriculture. And, as a pioneer, it was not his responsibility to complete, but to point the way and leave others to bring his discoveries to their complete fruition. He will always be associated with the section where he opened "new doors of opportunity to those Americans who happened to be Negroes and demonstrated that in human ability there is no color line."

Carver was a devout Christian, and his approach to all of life's problems was basically religious. When he left college, one of his instructors wrote that "it would be difficult to find another student who will quietly do the religious work that Carver did on the campus." Rackham Holt faithfully portrays Carver of Tuskegee who exerted through his forty-six years there the same beneficent influence that marked his student days at Simpson College and Iowa State College.

In these days of racial tension, the message of this book is imperative.—***John O. Gross.***

The Best in Christian Thought, Expression, and Spiritual Guidance for 1944

Best Sermons

1944 SELECTION

Edited by G. PAUL BUTLER

IN the present world struggle, when unrestrained savagery is leaving its daily toll of universal suffering; when civilized cultures have had forced upon them the yoke of pagan conquest—there is dire need for spiritual guidance and comfort. This need for some higher source of hope is common to all humanity.

BEST SERMONS is devoted to answering this need. It is your own book of religious discourses—one for every week of the year. This volume will increase the pastor's spiritual inspiration and present a wealth of new ideas for his own services; it will bring to the layman new hope and faith, truth and guidance.

This book is the result of a world-wide search for the acme of preaching perfection for the past year. The clergy of 252 denominations were invited to send sermons for consideration. From the 6,000 submitted, 52 were chosen: 11 Catholic, 5 Jewish, 36 Protestant. The final selections were made by Dr. Butler with the aid of the following outstanding religious leaders: *Protestant*—Dr. Paul Scherer, Dr. Joseph R. Sizoo, Dr. Ralph W. Sockman, Dr. Jesse M. Bader; *Catholic*—The Very Reverend Ignatius Smith, O. P., The Reverend John F. Cronin, S.S., The Reverend Gerald G. Walsh, S.J.; *Jewish*—Dr. David de Sola Pool (Orthodox), Dr. Israel Goldstein (Conservative), Dr. Israel Bettan (Reform).

Twenty-six major topics cover a variety of timely and timeless subjects in which you will find messages that answer your questions, stimulate your thinking, give you new assurance for a fuller life. Preceding each sermon, there is also a short biographical sketch of the author.

Beautifully made, this book will make an attractive addition for your library. Its binding is dark blue cloth with gold-stamped title on spine. The large pages permit the use of clear, easily-read type. The book contains 362 pages, printed on good quality book paper, well-sewed to withstand the hard usage your many re-readings will give it. **$3**

THE METHODIST PUBLISHING HOUSE

Please Order from the House serving your territory

Baltimore 3 Portland 5 Chicago 11 San Francisco 2
Cincinnati 2 Kansas City 6 Nashville 2 Pittsburgh 30
Dallas 1 Detroit 1 New York 11 Boston 16 Richmond 16

THE CONTENTS

AMERICA TODAY
IN THIS THY DAY—*Reverend Henry Sloane Coffin.*

A BISHOP ON EDUCATION
CONVERSATION WITH AN ELECTRIC FAN—*The Most Reverend Francis G. Kelley.*

CHRIST
BY INVITATION OF JESUS—*Reverend Peter Marshall.*
THE MAN WHO LOST HIS SOUL—*Reverend Ferdinand Q. Blanchard.*

THE CHRISTIAN LIFE
THE REVERSAL OF HUMAN VALUES—*Reverend Hugh T. Kerr.*
ONE OF THEM—*Reverend Ray Freeman Jenney.*
THIS IS A YEAR FOR GREATNESS—*Reverend Oscar Blackwelder.*
A GOOD WORD FOR JESUS CHRIST—*Reverend Edgar de Witt Jones.*

THE CHRISTIAN RELIGION
ON SETTING CHRISTIANITY RIGHT-SIDE-UP—*Reverend Paul Scherer.*

CHRISTMAS
THE END OF THE BEGINNING—*Reverend Ralph W. Sockman.*

CHARITY
THE LITTLE SISTERS OF THE POOR—*The Reverend Robert I. Gannon.*

THE CHURCH
BY WHAT AUTHORITY?—*Reverend J. V. Moldenhawer.*
THE CHURCH SPEAKS—*The Reverend John S. Stamm.*
SERMON TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH, CLEVELAND, OHIO—*The Right Reverend Henry St. George Tucker.*
THE VOICE OF THE CHURCH IN A WORLD AT WAR—*The Most Reverend Gerald P. O'Hara.*

THE CHURCH AND WAR
FOUR SERMONS: ON DENMARK, GOD, AND THE WAR—*Reverend Kaj Munk.*
THE BELGIAN CHURCH AND THE NAZI CRISIS—*His Eminence, Joseph-Ernest, Cardinal Van Roey.*
GOD AND THE WAR—*Reverend John Murray.*
CIVILIAN STANDARDS IN WARTIME—*Rabbi David de Sola Pool.*
SOME SALVAGE FROM THE WRECK OF WORLD WAR—*Reverend Frank Halliday Ferris.*

THE CHURCH IN THE COUNTRY
GOD AND THE FARMER—*Reverend Murray L. Wagner.*

DEVOTIONAL STUDY
WHERE IS HE?—*Reverend Murray A. Cayley.*

EASTER
RESURRECTION—*The Right Reverend Monsignor Fulton J. Sheen.*
WHY WEEPEST THOU?—*Reverend Harold Cooke Phillips.*

FAITH
FOR THIS WE FIGHT—*The Very Reverend Eric Montizambert.*
IF THE FOUNDATIONS BE DESTROYED—*Reverend Teunis E. Gouwens.*

HISTORY
HISTORY DOES NOT REPEAT ITSELF—*Reverend Joseph R. Sizoo.*
YOU CAN'T ESCAPE HISTORY—*Reverend L. Wendell Fifield.*

IMMORTALITY
WAR AND RESURRECTION—*Reverend Eugene Carson Blake.*
THE MIRROR OF IMMORTALITY—*Reverend Edwin McNeill Poteat.*

THE INTELLECT
IT MATTERS WHAT WE THINK—*Reverend Russell Henry Stafford.*
GAINING EMOTIONAL POISE—*Reverend James Gordon Gilkey.*

THE JEWISH NEW YEAR
NEW YEAR SUMMONS—*Rabbi Israel Goldstein.*
WHERE NOW IS THY GOD?—*Rabbi Louis L. Mann.*

MISSIONS
THAT NEIGHBOR OF MINE AGAIN—*Reverend Albert E. Day.*
THE WORLD VISION OF CATHOLICITY—*The Right Reverend Monsignor Thomas J. McDonnell.*

NATIONAL AND INTERNATIONAL
AMERICA REBORN—*The Most Reverend Francis J. Spellman.*
THE TWO CITIES—*Most Reverend and Right Honorable Cyril Forster Garbett.*
THE VALLEY—*Reverend Lynn Harold Hough.*
WHAT ALONE CAN SAVE OUR DEMOCRATIC WAY OF LIFE?—*Rabbi Abba Hillel Silver.*

THE ORIENT
GOD AND THE HILLS OF CHINA—*The Right Reverend Andrew Yu-Yue Tsu.*

PATRIOTIC AND CIVIC SERMONS
JUSTICE TO THE NATION—*The Very Reverend Ignatius Smith.*
WHEN THE LIGHTS COME ON AGAIN—*Reverend William A. Young.*
A JUST CAUSE WINS—*Rabbi Solomon B. Freehof.*

PEACE
THE PRINCE OF PEACE—*Reverend Ernest Fremont Tittle.*
BASIC PRINCIPLES OF A TRULY CHRISTIAN PEACE—*The Most Reverend John T. McNicholas.*

PRAYER
FROM THE HORNS OF THE WILD OXEN—*Reverend Albert W. Palmer.*
THE WINDOWSILL OF HEAVEN—*Reverend Theodore Floyd Adams.*

THE SOCIAL GOSPEL
CORPUS CHRISTI—*The Most Reverend Robert E. Lucey.*
HUMAN NEIGHBORLINESS AND ETERNAL LIFE—*Reverend Francis J. McConnell.*

SOCIAL SERVICE
SOCIAL SERVICE AND SOCIAL REFORM—*The Right Reverend Monsignor John Augustine Ryan.*

VISION
DEATHLESS DREAMS—*Reverend Hobart D. McKeehan.*

The Minister's Reading—A Quarterly Survey

By RAYMOND P. MORRIS

A FEW years ago I was attracted to a handsomely printed book which bore the title *The Flowering of New England.* I picked up the volume, thumbed through it carefully, bought it, took it home and read it. It did something for me. I remember it as being replete in anecdote (a feature I like), intensely human, and, all in all, an eminently successful attempt to recapture an age which is notable in American letters, namely 1815 to 1865. America had not felt her own peculiar genius then; that was to come with Whitman, Melville and Sandburg. While our literature reflected the greater glory of Victorian England, it had a glory of its own —perhaps unsurpassed in American life. The names of the historian Bancroft, of Longfellow, Emerson, Hawthorne and Lowell are well entrenched in American life and are held with a peculiar fondness by American people.

So well did Mr. Van Wyck Brooks present these men that I put down his name as one to be remembered. Later, when I noticed a second volume by this author, a volume he called *New England: Indian Summer,* I tucked it under my arm with anticipated pleasure. While it did not measure up to the former work, it was good.

When the publication of *The World of Washington Irving* was announced, I had read enough of Brooks to know that I could expect much of any book he wrote. I was not disappointed. *The World of Washington Irving* is characteristic of the author's works and in some ways it is the best in the series. Now I look forward to the completion of the study which he has promised will deal with Whitman and Melville.

As an author and critic, Van Wyck Brooks has certain definite limitations. Because his work covers much the same territory as Parrington's *Main Currents in American Thought,* we can well compare the two. In the minds of many of us, Parrington has a more persuasive understanding of the determining factors which have influenced American culture, the most important of which, he argues, is economic. I believe that he argues well. Van Wyck Brooks claims to be somewhat of a liberal. But, as with measles, there are liberalisms of various degrees, and at the most, Brooks has but a mild rash. He does not grasp the issues so firmly or so incisively as does Parrington.

But if, at this point, his effort does not appear so impressive, nevertheless, from the standpoint of literary execution and writing, Brooks is, in my opinion, almost without a peer. Parrington, at times, is too meticulous and detailed for easy reading. The peculiar genius of Van Wyck Brooks lies in his fascinating narration. He has an eye for the extraordinary, a gift for neat summary, and, despite his claim of being a "modern," he is just Victorian enough to write in a manner to give the reader a "lift" without indulging in the usual Victorian sentimentality.

The World of Washington Irving covers the period from 1800 to 1840, an age made famous by the names of Jefferson, Cooper, Bryant, Audubon and Irving. Rare skill has been exercised in recreating the author of Ichabod Crane, the gentle sophistication of Bryant and Audubon, and the storyteller Cooper. The excitement of the new century, a century as yet unfettered by tradition, is caught and retold in a style and flavor all its own. *The World of Washington Irving* maintains throughout its pages a sense of warmth and intimacy, ease in writing, and quiet mirth. It regains the sense of leisure now long lost from our restless American life, and it points up that which is important. Here is a praiseworthy example of rare skill in artful storytelling and exposition.

While the book we have been describing is an enjoyable one, of even greater significance is Joseph Wood Krutch's *Samuel Johnson.* Boswell's classic treatment of this man has been known by us since childhood. So well did Boswell do his work that Johnson has remained a neglected figure in literary history. But Boswell left a very distorted picture of Johnson. Boswell was a man who combined buffoonery with astute sense and wise observation. He was a silly egotist with a strained adulation for Johnson. He continually tried to provoke his mentor into making some wise observation which he could jot down in his copious notebook—a kind of selfish exploitation of Johnson's gen-

ius for Boswell's ends. On occasion he went the limit of absurdity by such proposals as: "What would you do, sir, if you were locked up in a tower with a baby?" Such triteness on Boswell's part irritated Johnson.

It is true that Johnson was a man of many idiosyncrasies. Physically unattractive, he was by temperament tending to the erratic, and he was inclined to habits of sloth and procrastination. He rarely rose above poverty. When, late in life, his impoverishment was somewhat relieved by a subsidy so that, temporarily, he was released from "fear of the printer's devil or sheriff's office," he would lie in bed until midafternoon and then perhaps talk until four in the morning. Johnson was so much of an individualist that he easily falls afoul of negative impressions.

Yet in spite of all these impressions he was a tremendous figure. He was erudite, brilliant, incisive, the author of a notable dictionary, a competent critic of literature, a voluminous writer, and an unfailing interpreter of his age. Unlike his contemporary, Walpole, Johnson was not hostile or indifferent to the church. Rather he was a moralist and a zealous churchman, a man who maintained strong and positive political and religious sympathies with many clergymen. He knew Wesley and prized his friendship. Stout and pudgy, he presented a strong contrast to the Methodist. Wesley was lean and spry, a peripatetic who could not linger long with even as valued a friend as Johnson. The latter was prone to ruminate and to enjoy the sparkle of good wit. "I hate to meet John Wesley," said Johnson. "The dog enchants you with his conversation, and then breaks away to go and visit some old woman, [which is] very disagreeable to a man who loves to fold his legs and have his talk out, as I do." But essentially Wesley and Johnson had much in common and together they portray many of the best characteristics of the British—they were solid, sober, substantial men who were endowed with horse sense.

Krutch's *Samuel Johnson* bears many marks which are worthy of its subject. Perhaps Boswell is deflated too much—we can leave that to those competent to judge. It is enough to note that here is a work which captures interest from the beginning and sustains it to the end. It is one of the books to which our minds return again and again. It has what too few scholarly works possess—color and ability to fascinate. This book seems destined to live because of its indisputable worth.

Almost invariably we find in books symptoms of the spiritual struggle of the age which produced them, for a good book speaks to its age. If the exhaustion of the hour haunts us with a "dark night of the soul," as John of the Cross put it, the struggles of the moment ought to be reflected in current books. Hersey's *A Bell for Adano* will illustrate the point and, incidentally, is one of the great stories coming out of this war. But of even greater import than the description of the struggle is our preoccupation and the mood of the hour. Witness, for instance, what we have in Aldous Huxley's *Time Must Have a Stop.* I really did not enjoy reading this book and I doubt if many of you will. Nevertheless, we recognize Huxley's importance and his great ability to write. There are some who feel that he ranks among the best of contemporary English men of letters. For us the important fact is that here is a prominent and able writer who is feeling his way more and more into a definitely religious orientation. We have seen a similar phenomenon in such men as T. S. Eliot and W. H. Auden. Quite notably, the latter has traversed the distance from proletarian radicalism to religion!

Time Must Have a Stop is rather complicated to describe in matters of plot, but then the plot seems to be secondary to the general purposes of the book—a fact which makes it rather tedious reading. Huxley stretches the plot to the breaking point to fit his thesis. The story concerns one Sebastian Barnack, a young man who is subjected to misunderstanding by an overbearing but well meaning father, but in this case also, a father who is a stalwart man of no little sense. But the lad's reaction against the puritanical righteousness of his strict parentage leads him to become unduly influenced by his Uncle Eustace, a man of pagan and sensuous existence. Sebastian, in turn, develops the secular attitudes of those who live in "time." Following an interim of years, we return to Sebastian after he has tasted the fruits of sensuous living and has witnessed out of sheer tragedy the limitations and disasters of human destiny when it is controlled for purely temporal ends. Whereupon a situation is developed which enables the author to propound his own philosophy.

Essentially (as in *Eyeless in Gaza*) Huxley argues for the need of an absolute which can serve as a basis for life and living—something bigger in life than living for human ends. Sometimes the argument is put in crisp epigramatic form: "The only hope for the world of time lies in being constantly drenched by that which lies beyond time." Again, and more concretely: "Only by deliberately paying our attention and our primary allegiance to eternity can we prevent time from turning our lives into a pointless or diabolic foolery."

Sebastian, then, has become a wiser, though a sadder, man. We are encouraged to follow Huxley's reasoning and we ask how one may gain this "primary allegiance to eternity." Not, says Huxley, by naive or crass spiritualism. Nor is it gained by conventional religion or ecclesiastical "piousity." We gain "primary allegiance to eternity" by "converting pure intellectual intuition into purely spiritual reality." These words are never made very clear and the reader is left in a sort of fog bank. They reflect, we suspect, a highly sophisticated humor, an unusable formula, and the results of a pilgrimage which seems to have lost contact with life. The common problems of human existence are left trailing in a rarified atmosphere of mysticism. It is a religious orientation which presents a modern Gnosticism by which the frustrations of life are by-passed as we move into a world of the spirit and ideal. It is essentially the same phenomenon we found in Gerald Heard's *Preface to Prayer.* It is interesting, but does it convince us? Something tells us that it is moving in a direction which we do not want

to go. It is symptomatic of religion insulating itself from life, a religion which is giving bad answers to good questions. To the rank and file, it is similar to what Kierkegaard once said of Hegel's philosophy, "about like reading out of a cookbook to a man who is hungry."

There are other voices which are speaking to our age. With Huxley they suggest a return to authority, but to an authority which extends beyond human selfishness, or the limitations of a state or a people. Some of them speak of a return to authority in an entirely different spirit from that of Huxley's. Notable among these has been the voice of Soren Kierkegaard, the Danish theologian whose work and influence is just now slowly gaining headway in this country. (Hopper's *Crisis of Faith*, for instance, bears unmistakable evidence of Kierkegaard's thinking.) Swenson has written a neat little introduction which he called *Something About Kierkegaard* and, more recently, Lowrie of Princeton has issued *A Short Life of Kierkegaard* for the general reader. Either of these volumes may be used as an introduction to Kierkegaard's teaching.

To Kierkegaard, the crux of our human problem is not the failure of reason; it is our failure to act upon that which we already know. "Objections against Christianity come from insubordination, unwillingness to obey, rebellion against all authority." Kierkegaard takes his point of departure, Swenson reminds us, "in something deeper than in abstract intellectual doubt, namely, in concrete personal despair." Like Sebastian, he tasted the tragedy of life. Likewise he had grave doubts of the efficacy of conventional religious expression. He felt that "the church . . . should admit that the Christianity commonly inculcated was only a mild accommodation to human weakness." It is humility that men need, not sophistication. Humility to confess that they have not lived up to that which they know, rather than the discovery of essential new truths or *gnosis*. "The consciousness of sin is the only entrance into Christianity." And at this point Kierkegaard rarely spoke of being a Christian but rather of "becoming a Christian." The religious experience is a dynamic experience not a static affair. Obviously there is much about this theology which we cannot universalize, nor should we want to universalize.

A very worthy little volume, as sparkling and provocative as we expect from that author, is Reinhold Neibuhr's *The Children of Light and the Children of Darkness*. Its subtitle describes it exactly: "A vindication of democracy and a critique of its traditional defence." Another description would be a consideration of democracy viewed in the light of the Christian doctrine of man. "Modern democratic civilization is . . . sentimental rather than cynical. It has an easy solution for the problem of anarchy and chaos on both the national and international level of community, because of its fatuous and superficial view of man. It does not know that the same man who is ostensibly devoted to the 'common good' may have desires and ambitions, hopes and fears, which set him at variance with his neighbor. It must be understood that the children of light are foolish not merely because they underestimate the power of self-interest among the children of darkness. They underestimate this power among themselves." This book is timely and important.

A final suggestion and we shall stop. Harry Emerson Fosdick has given us a very excellent group of sermons which he calls *A Great Time to Be Alive*. "All these sermons . . . have this present war as their background; and they have been selected because, in one way or another, they deal with the problems, personal and public, that the war presents." This is not Mr. Fosdick's best book but it is one to be recommended in highest terms. Here is a book for your laymen. Its style is gracious, and everywhere it abounds with a deep sense of Christian hope in a frantic world.

The Children of Light and the Children of Darkness, by Reinhold Niebuhr. Charles Scribner's Sons, 203 pp. $2.

The Flowering of New England, 1815-1865, by Van Wyck Brooks. E. P. Dutton & Co., 550 pp., $3.75.

A Great Time to Be Alive, by Harry Emerson Fosdick. Harper Brothers, 235 pp., $2.

Main Currents in American Thought, by Vernon Louis Parrington. Harcourt, Brace & Co., 3 volumes in 1, $3.

Samuel Johnson, by Joseph Wood Krutch. Henry Holt & Co., 613 pp., $3.75.

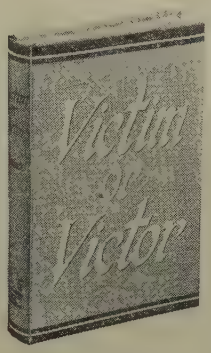
A Short Life of Kierkegaard, by Walter Lowrie. Princeton University Press, $2.75.

Something About Kierkegaard, by David Ferdinand Swenson. Augsburg Publishing House, 173 pp., $2.50.

Time Must Have a Stop, by Aldous Huxley. Harper Brothers, 311 pp., $2.75.

The World of Washington Irving, by Van Wyck Brooks. E. P. Dutton & Co., 495 pp., $3.75.

PRE-LENTEN and LENTEN SERMONS



VICTIM OR VICTOR

Edited by

P. Z. STRODACH

A new group of Lententide sermons based on selected Gospel texts not used in earlier companion works. These sermons are by pastors of the United Lutheran Church in America, only one of whom contributed to former volumes in this series. Soundly evangelical and stimulating, these messages include sermons for Sundays in Lent and the three preceding Sundays, Ash Wednesday and the days of Holy Week, Easter, and on the Seven Words from the Cross. They will be found challenging to fruitful pulpit effort during the Lenten season.

Cloth $2.00

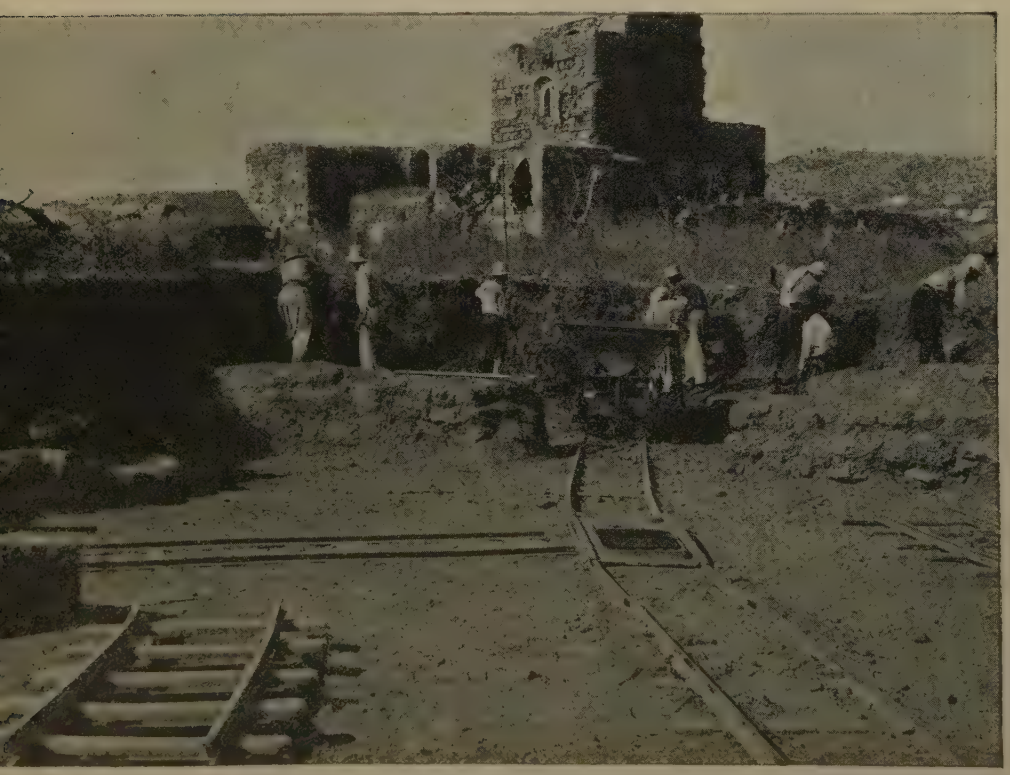
(Order from your religious bookstore)

MUHLENBERG PRESS: 1228 Spruce St., Phila. 7, Pa.

The Colosseum, Rome, begun by Vespasian and completed by Titus in A.D. 80, is the world's largest theatre, with room for 50,000 spectators. —From *Encyclopedia of Bible Life.*

Biblical Life Unfolded . .

Close-up of excavation in progress at Byblos.—From *Encyclopedia of Bible Life.*



ENCYCLOPEDIA OF BIBLE LIFE, *by Madeleine S. and J. Lane Miller. Harper Brothers, 493 pp., $4.95.*

As one opens the splendid volume, *Encyclopedia of Bible Life*, by Madeleine S. and J. Lane Miller, one is aware of the fact that it is a labor of love. For years these able scholars have traveled, studied, analyzed and epitomized into a brief compass the findings of nine trips to the Holy Land and of a lifetime of careful consideration of the circumstances which surrounded the life of our Lord.

Readers of the religious magazines will remember the writings of both Dr. and Mrs. Miller, and the rich meaning which their unique experiences in Palestine bring. Those who

Gnarled olive tree in the Franciscan Garden of Gethsemane. —From *Encyclopedia of Bible Life.*

live near Metropolitan New York will recall the manner in which the legends, lore, and life of our Lord have been woven into the architecture of Dr. Miller's great Hanson Place Central Methodist Church.

The *Encyclopedia of Bible Life* is a veritable gold mine for all Christian leaders. From it comes the inspiration which will create in the mind of an imaginative minister the nucleus of many sermons. The manner in which the authors have woven scriptural references and texts into the commonplace questions of "What does it look like?" "How did it taste?" "What were their trades?" and so forth, supplies the pastor and the church school leader with the tools for effective and inspirational work.

The sequence of one hundred pictures portraying landmarks in the life of Jesus add a useful richness to the volume. The twelve pages of full color maps give a ready reference to the geography of the country of our Lord, and the five indices enable one to use the material of the many sections and subjects with ease.

As the title implies, the volume is an encyclopedia. Its alphabetical list of over 1600 subjects takes one from an interesting treatise on agriculture to a very helpful article on worship. Not only is the scriptural basis for events and facts given, but the authors also consider the contributions of leading secular and religious scholars.

Some of the most interesting of the twenty-two sections deal with the subjects of archaeology, business transactions, and professions and trades. In the former the scholarly discoveries of antiquity are appraised, as are also the most recent ones—even those undertaken since the war. One facet of the modernity of the book is found in the reference to the great aid the aeroplane has been to the study of archaeology. In the parts on business transactions and professions and trades, one is led through the kind of world in which our Lord lived, the type of daily life he knew, his manner of doing business, the men with whom he came in contact as he walked the paths of the Holy Land. To the teacher, the minister, or the alert layman, this scholarly volume gives a candid camera view of that which is precious in the Christian heritage.

At the close of each section, the authors have related the particular significance which Jesus had with the subject they have been discussing. Not only is it closely related, but the scriptural connection is shown. Thus the *Encyclopedia of Bible Life* becomes not only a source book of fully illustrated information, but a volume which brings out the spiritual realities of daily living.

In the preface, the authors say, "To get the most out of our book, we suggest that you read it with a Bible close at hand—preferably, a cheap edition which you will not hesitate to underline. Only thus will you get a graphic realization of the social and religious backgrounds which we here present."

To one who does this, the *Encyclopedia of Bible Life* becomes an indispensable tool. It stands close beside *The Abingdon Commentary* and *Christ and the Fine Arts.* It brings new information and new inspiration. ***—R. Franklin Thompson.***

Imaginative portrayal of the destruction of Jerusalem A.D. 70, by Francesco Hayez. —From *Encyclopedia of Bible Life.*

on theory & practice

A Case for

After years of observation of elaborate clinical case methods, James W. Kennedy has found a simplified method which works. But, he warns, it works only when religion is "uppermost" and records "lowermost." He serves All Saints Episcopal Church, Richmond, Va.

THE cry from the scientifically minded has been for records, case records, accurate, up-to-the-minute information concerning "patient" or "client." In the medical profession, records have been brought to a high degree of perfection. In the social work field, the same exhaustive care has been given to discovery and permanent allocation of facts. From these cumulative pictures, the diagnoses and prognoses are made.

In recent years, the case work method has invaded the field of religion. Churches now carry out somewhat the same procedure as do medical and social clinics. Clinical training for the pastor is becoming more and more "the thing," and the psychological-psychiatrical-sociological-spiritual "approach" is quite the rage. Some of this new found (for the minister) technique is excellent, and most of us have long needed to be disciplined in the care of individual cases. Every person who enters our study is a potential "case"; and the case record can never be closed until the person is cured, or until the minister has done "all that lieth in him" with as much skill, patience, and love as he can muster.

Although my pastoral ministry did not really begin until I exercised the care and concern and accurate follow-through of the case work method, it was not the record that produced results—it simply aided them. Even with post-seminary "expertness" in the realms of psychology and social case work gained from much clinical experience in hospitals, it was not until religion became uppermost and records lowermost that the job was made even half-way effective. People are not cured by case records but by the divinely inspired wisdom of one who depends upon God for insight into the needs of those who seek and would find. A few simple records, however, will help immeasurably in the intelligent handling of pastoral problems.

I am deeply indebted to my experience one summer in a state mental hospital for my first introduction to case records, and to one year's work in a large general charity hospital for the opportunity to continue my study of case methods. I was further initiated into the art of record keeping as I followed step by step, through almost a year, my own case record as I progressed from a mass of broken bones from an airplane crash to a man able to walk again.

I was impressed all along with the care the medical profession uses in keeping up with those who come for treatment and cure, and how little attention we of the clergy pay to those who come to us, as if we did not really care very much what happens, or how our advice turns out. Only as we keep up with each person who comes to us can the complicated business of healing be completed, and the often long process be followed without discouragement and confusion.

After many years of elaborate experimentation with recording systems of all sorts, I have found a very simplified one that works. It is composed of the following items:

A 3x5 steel desk file *with lock*. The lock is important. What goes into a written pastoral record must be kept from prying eyes. If a minister has a private secretary with a sealed mouth, she may be used to keep the records up-to-date. And they are of no value unless they are kept up to date. All entries are made by numbers, of course, never by name, just in case; and they must never be used as sermon illustrations unless thoroughly disguised, or better not at all.

A stock of plain paper size 5x6. This is the fill-in sheet, which when folded will fit snugly into the file.

A stock of paper with a number in the upper left-hand corner, size 5x6¼, for the initial record, within which is folded all supplementary material. The extra ¼ inch is exposed as a tab for locating the particular record.

Pastoral Records

By JAMES W. KENNEDY

A pad of "prescription blanks" bound with second sheets, size 5x6, with a carbon for making a copy of each prescription for filing.

A slip of paper for private reference with numbers recorded by the names of the persons involved. One may vary this, as he wishes, with a book one carries in his pocket, or keeps in some other place. Some ministers keep a kind of pastoral diary with the names and the key numbers for ready reference.

After the initial interview, I jot down the outline of facts, along with the date, on the numbered sheet, and file a copy of the prescription given, which varies according to need.

One of the most discouraging difficulties of pastoral counseling is the inability to keep up with the cases and remember what went on in each interview. The complete and accurate records made, kept and referred to, obviate this very real problem that often "whips" the average pastor. It is essential that the facts are noted as soon after the interview as possible, either dictated to the secretary or written, or, even better, printed. Some ministers are fortunate enough to have a dictaphone. (I know one minister who has one in his car.)

No record or notes of any kind should be made in the person's presence. The only writing during the interview will be the prescription (and here again neat printing is helpful, for the more attractive the prescription, the more easily the person follows it). At least one or two specific things should be jotted down and placed in an envelope for the person to take away, if nothing more than a book to read, a discipline to keep, a time to come back to you.

After each interview, the date and any new information will be recorded. And so the record grows. Before seeing each person again, his record will be consulted and a fresh and accurate picture will be at hand for a more intelligent dealing with the case. If a man's pastoral responsibility is heavy, he will find it impossible to keep all the details of each case in his head. For maximum effectiveness in pastoral counseling some such system of records is essential. Of course, it is a lot of trouble and it takes a lot of time, but what does that matter when the saving of a life is at stake?

There are other records, of course. There is the accurate and up-to-date individual and family record for everyone in the parish; the constantly enlarged record of prospects; perhaps also a record of marriages and births, birthdays, and other anniversaries. There will also be a list, under daily scrutiny, for the sick and needy, and a prayer list for our daily intercessions. These are times when the pastoral opportunities are great, and in order to take advantage of them one must keep records to which he refers with habitual regularity, usually prompted by an efficient wife or secretary. (I keep mentioning "secretary," even though I know most of us are our own secretaries.)

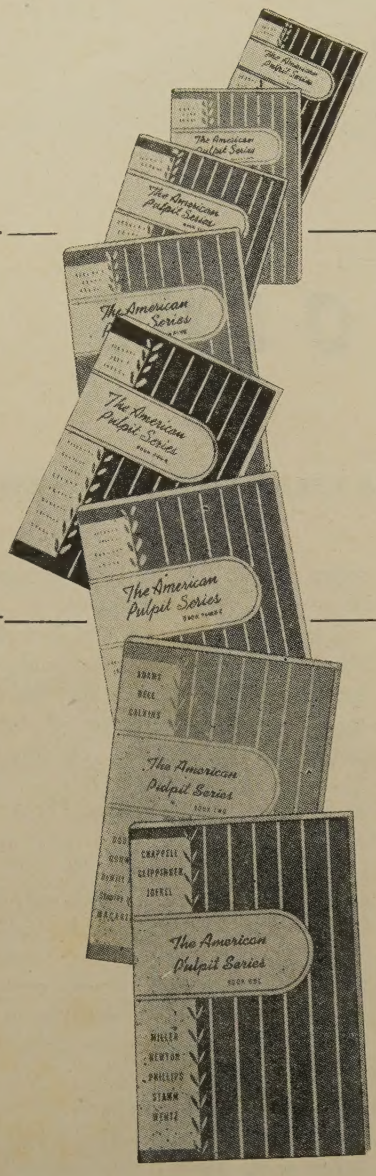
I have found one of the best methods of pastoral visitation (and mere social calls are out for the real pastor) to be the reserving of certain hours for calling by appointment. I usually call from four to six o'clock on Tuesdays, Wednesdays, Thursdays, and Fridays, at half hour intervals. If such a method is faithfully followed one can make at least sixteen expected and prepared for calls each week and squeeze in his appointments and sick calls before or after. Emergencies occasionally will demand shifts in this schedule but one can plan ahead with remarkable accuracy.

For the busy minister to juggle successfully all the balls of responsibility at the same time requires planning, a flexible schedule, and an everlasting keeping-at-it. When possible, definite hours should be kept for appointments at one's study, but the minister must always be ready, however, for the emergencies which may come at any hour, night or day, and to which we must be ready to respond instantly without a single groan of weariness.

The pastoral side of one's ministry is, I believe, far more important than any other side and will be neglected at the minister's own peril of soul. God will forgive us our lack of endowments as preacher, financier, organizer, religious education expert, but never our lack of love for the suffering humanity for whom we are responsible.

Offering for the first time in publishing history a complete library of contemporary preaching—"the best preaching by some of the best preachers"—preserved in permament form, for ready reference, at scarcely more than three cents a sermon!

THE AMERICAN PULPIT SERIES



8 pocket-size books
8 sermons in each book

64 great sermons by
64 great preachers

25¢ A BOOK **$2** FOR THE SERIES

AMERICA'S ABLEST PREACHERS, representing 16 Protestant denominations, are here. Each man was asked to select from his best creative efforts a sermon specifically designed for these troubled times; a genuinely inspiring and problem-solving sermon, rich in spiritual substance and practical help. These carefully selected sermons are offered to you in a group of eight books—*The American Pulpit Series.* Each volume in this series is a full-length book, beautifully printed, substantially bound in a heavy durable two-color paper cover—and priced at only 25 cents! Books of this length, in cloth binding, usually sell for at least $1. But here you may have the entire Series—eight books, 64 sermons—for only $2. Or you may order individual volumes, as you prefer!

NEW TIMELY SERMONS. Every sermon in the American Pulpit Series is a fresh, new, timely sermon—never before published in book form. Sixty-four full-length inspiring messages, dealing realistically with the needs of now and the immediate future, just as they were delivered to audiences all over the nation.

THE BEST FOR THE LEAST: How often you have wished to hear these men, whose names are listed below, speaking from their own pulpit? Of course this is impractical, but *The American Pulpit Series* makes it possible for you to read and enjoy what they have said, in your own study, at your convenience. Through its pages these famous men speak to you the same words of Christian comfort and promise that they have spoken to their own people at Sunday morning service. Here is the brilliance of Scherer, the human understanding of Chappell, the popular imagery of DeWitt Jones and the absorbing style of Lloyd Douglas. In short—*The American Pulpit Series* brings you the cream of American preaching at a mere fraction of the usual price asked for such volumes of sermons. You cannot afford to miss a single sermon!

Books 1, 2, 3, and 4
NOW READY

•

Books 5, 6, 7, and 8
READY MARCH 1st

MINISTERS IN EACH BOOK

Book 1. CLOVIS G. CHAPPELL; A. R. CLIPPINGER; SAMUEL L. JOEKEL; BASIL MILLER; JOSEPH FORT NEWTON; HAROLD COOKE PHILLIPS; JOHN S. STAMM; ABDEL ROSS WENTZ.

Book 2. THEODORE F. ADAMS; BERNARD IDDINGS BELL; RAYMOND CALKINS; LLOYD C. DOUGLAS; TEUNIS E. GOUWENS; E. STANLEY JONES; EDGAR DEWITT JONES; CLARENCE E. MACARTNEY.

Book 3. WALTER POPE BINNS; GEORGE A. BUTTRICK; FREDERICK R. DARIES; G. RAY JORDAN; JUSTIN W. NIXON; ELBERT RUSSELL; PAUL E. SCHERER; ERNEST FREMONT TITTLE.

Book 4. WILLIAM ORLANDO CARRINGTON; J. HARRY COTTON; JOHN L. HILL; WALTER MARSHALL HORTON; LYNN HAROLD HOUGH; JOHN A. MACKAY; EDWIN McNEILL POTEAT; GEORGE W. RICHARDS.

Book 5. FRANK B. FAGERBURG; CLYDE V. HICKERSON; ELMER G. HOMRIGHAUSEN; LAURENCE H. HOWE; STUART R. OGLESBY; ALBERT W. PALMER; HENRY IRVING RASMUS; JOHN M. VERSTEEG.

Book 6. OSCAR F. BLACKWELDER; STEPHEN J. COREY; JAMES GORDON GILKEY; STANLEY A. HUNTER; J. V. MOLDENHAWER; EDWARD HUGHES PRUDEN; PAUL W. QUILLIAN; ROY L. SMITH.

Book 7. HAMPTON ADAMS; GLENN CLARK; HENRY HITT CRANE; ALBERT E. DAY; DOUGLAS HORTON; W. E. McCULLOCH; RALPH W. SOCKMAN; HENRY P. VAN DUSEN.

Book 8. ANDREW W. BLACKWOOD; RALPH S. CUSHMAN; ALONZO WILLARD FORTUNE; ALLEN A. HUNTER; RUFUS M. JONES; DANIEL A. POLING; RICHARD C. RAINES; JOSEPH R. SIZOO.

ORDER YOUR SET TODAY

From **THE METHODIST PUBLISHING HOUSE** *serving your territory*

Baltimore 3 Boston 16 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6 Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

4 Good Reasons

WHY *Now* IS THE TIME FOR YOUR CHURCH TO ACQUIRE AN ADEQUATE SUPPLY OF

The Methodist Hymnal

IN addition to the 564 great hymns, including 63 by the Wesleys and other immortals such as Bach, Haydn, Mozart, Beethoven, Schumann, Mendelssohn, Brahms, Watts, Milton, Tennyson, Holmes, Whittier, and scores of others—THE METHODIST HYMNAL has *Responsive Readings, The Ritual of The Methodist Church,* alphabetical index of tunes, index of chants and occasional pieces, topical index, index of first lines and stanzas, and metrical index of tunes. Printed in large, clear type; durably bound in dark blue special proxylin-treated cloth, moisture-resistance and proof against roach damage. Title stamped in gold. Available in round notes only.

$1.00 *per copy*
transportation extra
Extended payments may be arranged.

1. FUNDS ARE PLENTIFUL *Now*

At no time have churches found it easier to raise funds for worthy causes than *now.* Your congregation will respond generously now when this need for Methodist Hymnals is presented. And people who can afford it are seeking a lasting memorial gift that will appropriately honor their loved ones. There is no finer memorial than the finest hymnal.

2. THE RITUAL IS FIXED *Now*

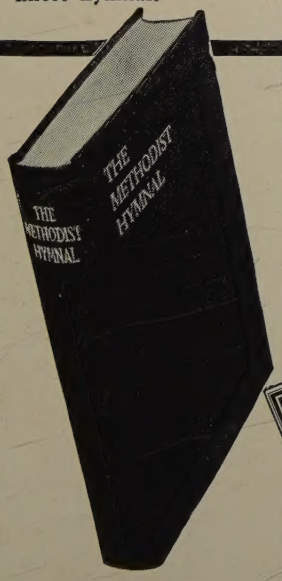
The 1944 General Conference ordered that no change be made in the Ritual printed in THE METHODIST HYMNAL. There has been no change since 1939; it cannot now be changed until 1948 at the earliest. Thus the many churches who have delayed purchase of new hymnals can now do so with assurance that their books will remain up-to-date.

3. COPIES ARE AVAILABLE *Now*

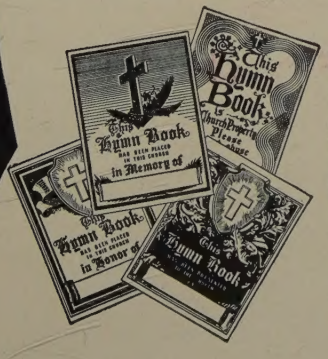
For the first time in four years, The Methodist Publishing House has an ample supply of THE METHODIST HYMNAL—enough copies on hand to fill *all* orders as they are received. Churches can order now without fear of disappointing delay—an important fact now that your Lenten and Easter services should be planned and made ready.

4. YOUR PEOPLE NEED IT *Now*

Never was there a time when people everywhere more needed to lift their hearts to God. Among the 564 truly great hymns in THE METHODIST HYMNAL every worshipper will find beauty and hope and strength; in the prayers, litanies and collects he will find educational as well as devotional value; in the *Responsive Readings* he will find brotherhood. Choose the best—the *official* hymnal of your church — THE METHODIST HYMNAL.



BOOKPLATES
for your Methodist Hymnals



This Lenten season is an appropriate time for a memorial or other special gift presentation of new METHODIST HYMNALS. The bookplates shown at left are available in four styles to cover all needs. Size 2¾x3¾ inches; printed in black on white gummed paper; packed 50 (all same design) in glassine package. Furnished *free* on request with every order of 50 or more METHODIST HYMNALS. Ordered separately, price is .....*package* 25¢

* AC-111. This hymn book has been placed in this church in memory of .....
* AC-112. This hymn book has been placed in this church in honor of .....
* AC-113. This hymn book has been presented to the church by .....
* AC-114. The Methodist Hymnal. This book is the property of the church.

THE METHODIST PUBLISHING HOUSE

Please order from House serving your territory

Baltimore 3 Boston 16 Chicago 11 Dallas 1
Cincinnati 2 Detroit 1 San Francisco 2
Kansas City 6 Nashville 2 New York 11
Pittsburgh 30 Portland 5 Richmond 16

The Gallant Christ

¶ He walked the earth doing quiet deeds that stirred men to incomparably brave efforts. He taught them to love, so that the divinity in their souls might assert itself above all human limitations. He taught men to hate—to be at war everlastingly against the sluggish and infantile biddings of their natures. He stirred fierce conflicts in men's souls, and inspired them to accept suffering and death for precious ideals. ¶ He worked in the shadow of the Cross—teaching the weary and misguided multitudes, restoring the blind man's sight, rebuking the self-righteous, mediating the love of God to the woman of the streets, healing the wounded bodies and spirits of all types of people, driving greed and hate and fear from men's hearts, teaching above all the goodness and justice of a wise Providence who was tremendously concerned for human affairs. ¶ It is no wonder that men grasped his divinity; only God could have such respect for human life. They were sure that with Him had come the Kingdom of Light. ¶ We are constantly confronted with Him—the living Jesus, the Christ of the Cross and the Resurrection. He is the fact of history no man can escape. Paradoxically, he is the Great Comforter for weary men today, and yet no man can accept him without getting hurt . . . *as the Father hath sent me, even so send send I you.* ¶ The highest calling a man can have is to be a minister of Jesus Christ.

—From an editorial in *The Pastor* (April, '43).